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THE CHARACTERS AND PROPERTIES OF TRUE CHARITY DISPLAY'D.

François de Salignac Fénelon

TRANSLATED from the Original *French*.

LONDON:
Printed for C. DAVIS in *Pater-noſter Row*.
MDCCXXXVII.

60

TO

Mr. PLUCHE.

DEAR SIR,

IT is with the utmoſt Confidence I here preſent You with an *Engliſh* Tranſlation of *The Characters of Charity*. The repeated Inſtances with which You ſo often recommended the Undertaking of this Work to me, leave no room to doubt, but that You will

kindly accept of it. It is indeed Yours for many Reasons. One is, because I had never perhaps known the excellent Original of this Translation, had You not been so good as to give it me at *Paris* not many Years ago. On this Account it is rather a Restitution than a Present: And it is rather to You than me that *England* is indebted for so valuable a Work. Might one hope it would meet with as many Readers, and be as well approved as is Your incomparable *Spectacle de la Nature*, it would be a Pleasure indeed. This excellent Work does Honour to Your Genius, shews Your extensive Knowledge, and procures You here the general Admiration of the best Judges. All I could wish is, that this, which in some sort is the Spectacle of Human Misery and of the Display of Divine Grace, the only Remedy for it, may influence

ence the Manners of this Nation for Good, and convey CHARITY in its full Senſe and Meaning into all Hearts. I hope the Weakneſs of my Performance, (the Part I had in it as a Tranſlator,) may be no Obſtacle to this deſirable Effect, which is the greateſt Reward I could wiſh for from it. I hope in ſhort, that You will find it not altogether unworthy Your Peruſal in its *Engliſh* Dreſs; and that You will receive this Application, as it really is intended, to be a Teſtimony of the great Tenderneſs and Eſteem which You may always expect to find in,

DEAR SIR,

Your moſt obedient

and humble Servant,

J. B. DE FREVAL.

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THE

THE

PREFACE.

THE *Work now given the Publick is that of an Author already famous by ſeveral excellent Books, which have had extraordinary Succeſs; ſome of which have been printed without his Knowledge. This is of that Sort. Charity alone prompted thoſe who had Copies of it to communicate them, that all Chriſtians might have the Benefit thereof. It was not thought proper to ask the Author's Conſent, becauſe they feared his Humility, which is at leaſt equal to his profound Learning, would hinder him from conſenting to it.*

The learned and pious Author examines in this Work the Characters of Charity, as they are enumerated in the thirteenth Chapter of the first Epistle of St. Paul *to the* Corinthians: *And he unfolds them in so untried, so new, and so clear a Manner; that the Reader is at a loss, whether more to admire the Abundance of Instructions contained in this Book, or the Sublimity of the Thoughts and the Nobleness of the Style.*

The Author, in all he has written, seems possessed with a thorough Sense of the Misery of Man, of his Weakness and Corruption, whereof he perfectly knows the Depth. But at the same time he never ceases to inculcate on the Mind the absolute Necessity of a Saviour, whose Grace may be sufficiently powerful to dissipate the Darkness of his Mind and mend the Depravation of his Heart; to repair that broken Vessel which the Fall of the first Man had split, and to transform the Sinner into a new Creature in Jesus Christ.

It would be very difficult to dive and search deeper than he has done into the Oeconomy of our Redemption; that is, into the Havock which Adam's

Adam's *Sin has made among Men, and the Remedies our Saviour has employed to repair it.*

The Christian Religion, according to St. Austin, *is wholly grounded on the Knowledge of two Men*; viz. Adam *and* Jesus Christ: *Of* Adam *who ruined us through his Disobedience, which this holy and great Man styles a Sin whose Enormity is incomprehensible and the Greatness unutterable:* Ineffabiliter grande Peccatum: *Of* Jesus Christ, *whose Power and Goodness are still more incomprehensible. These two fundamental Truths are never divided in any of our Author's Books, no more than they are in the holy Scriptures. It is true, he carries in this Treatise the Reformation which Jesus Christ intends to work in us to so eminent a Degree of Perfection, that one would be tempted to think, that no Man living is capable of arriving at it. But what is impossible to Men is not so to God. The Christian must know, that it is his Grace that works all in us, by making us do with a free Consent and perfect good Will those Things the Law requires we should do that are most contrary to our corrupt Inclinations: So that from the very first Moment of our Lives to the last, if we persevere in Piety, all in us belongs to God, and to him the Glory and Honour of all must be given.*

Totum ex Deo eſt. *This Truth does not deſtroy the Merit of the Chriſtian, and does not at all interfere with that which informs us that we are to co-operate with the Grace of God, to follow the Impulſes and Dictates of it, and combat againſt Cupidity which inceſſantly reſiſts it, and which very often becomes a Puniſhment of our Infidelity and Negligence, in getting a fatal Victory over the Grace of God.*

We here exhort all ſuch who will read this excellent Book, to do it with the utmoſt Attention, and to make on it all the Reflections its vaſt Importance deſerves. The Buſineſs is to aſſure ourſelves whether we have Charity, which is the very Life of Religion, and without which all is perfectly uſeleſs to our Salvation: Whereas ſhe alone is ſufficient, provided it predominates and reigns in the Heart. I ſay, that ſhe alone is ſufficient, becauſe all the other Virtues always attend and go Hand in Hand with her; as St. Paul *tells us in this Work, wherein what he ſays is only explained.* Charity ſuffereth long *and* is kind. *Charity* believeth all Things; hopeth all Things .... *But let us not anticipate what the Reader ſhall find ſo beautifully and ſignificantly explained in this Work. All we ſhall add is, that it is Faith that obtains Charity from*

God; and that consequently we must pray much, whenever we desire to make our Advantage of the Instructions God gives us through his Ministers. For though Man takes never so much Care to plant and to water, God alone can give and add to it the Increase, in making the Seed of his most holy Word take root and spring up within our Hearts.

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THE

THE CHARACTERS AND PROPERTIES OF True CHARITY DISPLAY'D.

The First Article: Or, the First Character of CHARITY.

It is patient: Or suffereth long.

SECT. I.

I. PATIENCE in general has many Subjects and many Relations. It may be considered either as being subdued and perfectly resigned to God, whose Forbearances and Delays she suffers, gladly submitting to his Chastisements and Trials: Or secondly, as being submitted to our Neighbours, whose Defects, Treacheries, Injustices and Contradictions she bears with. It is under this last Relation chiefly, that St. *Paul* considers it in this first Character of Charity. He will afterwards examine it, both with regard to the Delays and I. Character.

I. Character. Forbearances of God and our perſonal Afflictions: But at preſent he only conſiders it, as it relates to the Trials occaſioned by our Neighbour.

* μακροθυμεῖ. II. The Term * he makes Uſe of in this Place, ſignifies not only Patience in general, but perſevering Patience; Patience free from all Grudging and Reſentment. It muſt laſt to the End of the Trial, otherwiſe it would be Patience overcome. It muſt always be accompanied with Gentleneſs and Humility: Or elſe it would be no longer Patience. A meer ſhew of Patience would be no more than the Maſk of a dangerous Hypocriſy, concealing the inward Diſcompoſures of an imbittered Heart. *I beſeech you* (ſaith the ſame Apoſtle,) *that ye walk worthy of the Vocation wherewith ye are called, with all Lowlineſs and Meekneſs, with Long-ſuffering; forbearing one another in Love.* Patience without Humility and Gentleneſs is little better than a haughty Stedfaſtneſs, which amounts in fine to a downright Contempt of our Neighbour, and is a meer Self-love, which finds its Comfort and Gratification, in cenſuring and inwardly diſapproving the Defects and Failings of our Brethren: Which takes a very effectual, but, at the ſame Time, a very unjuſt Revenge: By judging them in one's own Thoughts, and by condemning them unmercifully; and which, in ſhort, by this ſorry and ſhameful Satisfaction entirely renounces the Dignity and Perfection of our Chriſtian Calling, whereof Charity is both the Eſſence and the Glory.

Epheſ. iv. 1, 2.

SECT. II.

I. THE moſt juſt in this preſent Life are not altogether without ſome Defects, which God permits them to have, to keep them hum-

ble, and to diſpoſe them to bear with the Failings of others; from the Neceſſity they are under of bearing with their own, and of begging for themſelves Indulgence and Support. All Men are ſick and weak, and thoſe that think they are otherwiſe are ſo moſt of all. All ſtand in great Need of being tenderly handled and managed with great Caution, as being ſo many frail Veſſels, which the leaſt ſtroke in the World will eaſily ſplit. All are made attentive to the Wants of their Brethren, by a thorough Senſe of their own. All are forced to become indulgent and patient for their own Intereſt; and all are conducted through this mutual Charity, of which Compaſſion is the Bond, to another Charity far more ſublime and pure than this, whereof Jeſus Chriſt himſelf is the Pattern and the ultimate End. *Bear ye one another's Burthens, and ſo fulfil the Law of Chriſt*, ſaith St. *Paul*. Nor does he hereby command the healthy and ſtrong to bear the Burthens of the weak; for he addreſſes to all without Diſtinction, and ſuppoſes that thoſe who bear, do likewiſe reciprocally want to be born with. And on this mutual Indulgence he makes the fulfilling of the Law of Chriſt to depend. *Et ſic adimplebitis legem Chriſti.*

I. Character.

Gal. vi. 2.

II. It is then in vain that we imagine we love Jeſus Chriſt, and are faithful to him, ſo long as we want a gentle and perſevering Patience towards our Brethren: If we bring all their Faults to Light: If through a needleſs Nicety we are eaſily ſhocked at their Failings: If our Hearts are imbittered againſt them with the Gall of Hatred and Jealouſy: If we never conſider them but on the weak and moſt diſadvantageous Side: If we are continually comparing their Want of ſuch or ſuch Virtues or good Qualities, with the imagina-

I. Character. ry Perfections wherein we think ourſelves above them: If we have no other View of reforming them, but meerly that we may no longer be expoſed to their ridiculous Ways: If we think, that every one is a Load to us, and that we are none to others: If, in ſhort, we are always full of the Conceit of our own Patience; without ever conſidering, on how many Occaſions we exerciſe that of our Fellow-creatures; our Labour is ſurely in vain. But ſuppoſe we were perfectly irreprehenſible; yet our want of Indulgence and Compaſſion towards our Brethren would be a continual Breach of one of the moſt material Points of the Law of Jeſus Chriſt. It will never be in any Man's Power, to blot out of the Scripture this important Expreſſion, *And ſo fulfil the Law of Chriſt*. This can never be fulfilled but by Charity: And there is no true Charity without Patience; nor any real Patience, but what is accompanied with a conſtant Readineſs and Diſpoſition, to bear one another's Burthens.

III. There are People whoſe outward Conduct ſeems to be perfectly irreproachable, and whoſe Exactneſs in the Obſervance of all Rights and Ceremonies preſcribed is ſo ſtrict, that they may be propoſed as Models to others worthy of their Imitation: But theſe ſo exact and punctual People are not always ſufficiently fortified and guarded againſt a very dangerous Temptation, which makes them look on all the Slips of others as conſiderable Faults, and on all their Defects as unpardonable Crimes. They obſerve every Thing, and take particular Notice of every Thing. The leaſt Flaw raiſes their quickeſt Attention; and the ſmalleſt Omiſſion or Over-ſight is immediately followed by their Cenſure either public or private. But it is to ſuch St. *Auſtin* addreſſes his Diſcourſe

on

on the 130th *Pſalm*, wherein he informs them, that they are themſelves intolerable, whenever they ceaſe to bear with others. *Non toleras!* ſaith he to them: How! Do you take Offence at every Thing! Does every thing provoke you! *Quis te tolerabit?* With whom then will it be poſſible for you to live? And who will be able to bear a Temper ſo averſe to all Mankind? A Man ſo full of himſelf? So nicely difficult in dealing with others, ſo ſharp-ſighted in diſcovering the Failings of his Brethren, and ſo ready to paſs Sentence upon them? *Quis te tolerabit?* A Diſpoſition thus oppoſite to Patience and Gentleneſs, is rather the Reſult of Pride, than of true Zeal. Real Virtue is never attended with this Severity and Rigour. Such Virtue muſt needs be ſwelled with Pride, ſince it is ſo unpliant, and ſo uncapable of bending towards the weak. But then, I obſerve, that after theſe Words, *Bear ye one another's Burthens*, St. *Paul* immediately adds the following: *For if any Man thinks himſelf to be ſomething, he deceiveth himſelf, becauſe he is nothing*. To give us an evident Proof, that the great Difficulty we find in bearing with one another, has its Source in an inward and ſecret Pride, which both hides from us our own Faults, and exaggerates in our Eyes thoſe of others; and which perſuades us, that we are ſomething, though we are in reality nothing; by raiſing our Attention to what we have received, and which proceeds from the Bounty of Providence; and by diverting our Eyes from what we ſtand in need of, though it be our Fault alone that we are without it.

I. Character.

SECT. III.

I. Character. I. FROM the very ſame Source, *viz.* Pride, ariſe the Complaints ſo frequently let fall by an imperfect Patience, which is not able of itſelf to bear any Thing: Which muſt always have ſome Friend or other, to make a Witneſs or a Confident of its Griefs; and which endeavours in his Compaſſion to find not ſo much a Remedy for her Pains, or Courage to ſupport them, as the meer Satisfaction of juſtifying herſelf to him, and of engaging him to blame ſuch as vex her. From the ſame Principle proceed ſo many ſecret Murmurings, ſo many Apologies wherewith the Heart is full, and which it varies in a thouſand and a thouſand different ways; and hence are produced ſo many ſad Reflections on our diſmal Situation, and the Injuſtice of others. Again, from the ſame Cauſe ſpring ſo many Reſolutions of altering our Station, ſo many Projectings how to find one that's better, ſo many diſcouraging Thoughts, and ſo many Fits of the deepeſt Melancholy, when we find no Way left to extricate ourſelves.

II. We might ſoon obtain that Liberty, and even enjoy the moſt ſolid Tranquillity, could we but find, how to bear with Patience what we endeavour to avoid; and were we in the Diſpoſition ſo much recommended to all Chriſtians by St. *Paul*. *Put on*, ſays he to them, (*as the Elect of God holy and beloved,*) *Bowels of Mercies, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering: Forbearing one another, and forgiving one another, if any Man have a Quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye.* Patience would be an eaſy Taſk, were we always mindful of that of Jeſus Chriſt towards us: If we did but reflect

Coloſ. iii. 12, 13.

on

on the Charity with which he bore our Iniquities on the Croſs: If we were full of Gratitude, for the infinite Mercies of God, who forgave us all our Sins for his Son's Sake: If we were thoroughly affected by the Hopes of being one Day of the Number of his Elect, and diſtinguiſhed by him from the Wretched, who are to be deprived of Charity to all Eternity: If we would but reflect, that the ſureſt Token of our being beloved by God, is, when we love our Neighbours: If, in ſhort, we knew how to value the Glory that is to be found, in imitating the Goodneſs, the Clemency, and even the Generoſity of Jeſus Chriſt and of his Father, in forgiving others, as they themſelves have forgiven us. I. Character.

SECT. IV.

I. AND indeed is it not the greateſt and moſt ſhameful Degradation of ourſelves, when we continue in our Weakneſs, Reſentments, Grudgings, and Murmurs; when we remain in the diſmal and narrow Priſon of an ulcerated and malignant Heart; inſtead of entering into the Diſpoſition of Chriſt, whoſe Heart is full of Mercy and Kindneſs, and that whereby we received both our Juſtification and Life? *Let all Bitterneſs, and Wrath, and Anger, and Clamour, and Evil-ſpeaking be put away from you, with all Malice: And be ye kind one to another; tender-hearted, forgiving one another; even as God for Chriſt's ſake has forgiven you.* It is always of this great Pattern, that the Apoſtle reminds us. The Croſs of Jeſus Chriſt is the Object on which he endeavours chiefly to fix our Attention. The Reconciliation wrought by the Effuſion of his Blood, and the Juſtification his Sufferings have Epheſ. iv. 31, 32. *Omnis amaritudo, & ira, & indignatio, & clamor, & blaſphemia,* &c.

I. Character. procured for us, are the Things to which he requires we ſhould offer the Sacrifice of Patience. It is in vain we honour his Croſs by our Proſtrations: In vain we ſtrive to dive into the Myſteries hidden in his Humiliations and Pains, if we remain Enemies to his Patience and Humility, and deny our Brethren that Love, which we fancy ourſelves full of towards him.

II. This his unſpeakable Charity had nothing like our Weakneſſes: He bore with us, though we were unworthy of his Clemency. He loved us, when we deſerved nothing but his Hatred. He concealed in his own Heart his Patience and his Love, without dropping the leaſt Complaint; without looking for any other Witneſſes of this his gracious Diſpoſition, except his Heavenly Father. He has offered in his View the Sacrifice of Patience in the deepeſt Secrecy, with infinite Mildneſs, and with ſuch an ineffable Love towards us as never was outdone by our Ingratitudes, Outrages and Blaſphemies. *Vade & tu fac ſimiliter.* Luke x. 37. Let us go then, and do likewiſe; at leaſt as far as our Frailty will allow us to approach to ſo great a Pattern. Let us keep in the Receſſes of our Hearts the precious Treaſure of Patience: Let us never depend on ſuch Patience as requires other Witneſſes than God: Let us always remember, that it is with Patience as with Humility, which never ſtrives to be known, and is ſeldom brought to Light without Danger. At leaſt, whenever we look for Comfort from Men, let us make a right Diſtinction, between thoſe who would ſhare our Troubles in rendering us more courageous, and ſuch as would increaſe them, by leaving us weaker and more defenceleſs: Let us carefully avoid ſuch as will force the Sting into our Hearts,

Hearts, rather than pull it out: But rather let us love thoſe, who, making the beſt Uſe of our Confidence in them, will endeavour to reſtore our Peace in reſtoring our Health; and who will be ſtill more concerned for our Salvation than our Diſpleaſure. The more real are our Pains, the leſs we ought to neglect the Benefit of them. And as Patience alone has both the Advantage of making them uſeful for the future, and ſupportable in this preſent Life, we ought always to think thoſe our Enemies, or at leaſt our Tempters, who rob us of our Patience, in leaving us to ſink under the Burthen of our Pains and Afflictions. II. Character.

The Second ARTICLE: Or, the Second CHARACTER of CHARITY.

It is mild, kind and beneficent.

SECT. I.

I. THE Expreſſion * of St. *Paul* which is rendered in theſe Words: *Charitas benigna eſt*, Charity is kind, ſignifies ſomething more than bare Kindneſs. Beſides that lovely Quality, it implies an Inclination to do good to others, a conſtant Biaſs towards obliging them, a real and effectual Deſire to demonſtrate our Love to them by Favours and good Offices. The Apoſtle therefore does not here mean plain and ſimple Kind-

* ἡ ἀγάπη χρηστεύεται. The entire and full Meaning of χρηστὸς is determined by St. *Luke* vi. 35. *Eritis filii altiſſimi, quia ipſe benignus eſt* χρηστὸς *ſuper ingratos & malos.* Ye ſhall be the Children of the Higheſt; for he is kind unto the unthankful, and to the evil. Mildneſs is annexed to Bounty, as appears by what precedes and follows; and plainer ſtill from *Matt.* v. 45. where both are ſaid to be beſtowed on the ungrateful themſelves.

neſs,

II. Character. neſs, in oppoſition to Wrath: Of this in another Place. Nor does he mean downright Liberality, in oppoſition to Covetouſneſs, or ſuch a Diſpoſition of Mind as makes us willing to diſtribute all we have to the Poor. St. *Paul* ſuppoſes that, and he intends to examine the Sincerity, Truth and Motives of it, by comparing it with the ſecond Character of Charity, which unites a ſincere Diſpoſition to Goodneſs and kind Dealing, with a perpetual Attention to the obliging and pleaſing others.

II. This ſecond Character adds ſomething to the foregoing. Charity is not only patient, but likewiſe generous and good. It refuſes not to ſuffer, but it never conſents to be of no Uſe to others. It is to her of little Conſequence, not to be herſelf hurt; but ſhe ſtrives alſo to be of Service to others: She never miſſes but rather watches every Opportunity of doing good; ſhe makes it her Study, to find out all poſſible Means of pleaſing others; and ſtill ſeaſons what ſhe does with ſo pure and ſo ſincere an Intention, that ſhe never looks for any Return: Though ſhe always endeavours to deſerve one, not for her own but for the Good and Advantage of others, who can never be ungrateful, without being at the ſame time guilty of Injuſtice. She knows what St. *John* ſays: † That Love does not conſiſt in Words and Diſcourſes; but in ſubſtantial good Offices; that to be without Compaſſion is to have no Bowels; and ‖ that the Compaſſion which goes no further than bare Wiſhes is a downright Inflexibility, Hardneſs of Heart, and even an Inſult on the Miſery of our Brother, lurking under the Maſk of Hypocriſy.

† 1 John iii. 18.

‖ Jam. ii. 16.

SECT.

SECT. II.

I. BUT besides all this Care and outward good Offices, which every Body may easily remark, and which are the Employment of common and ordinary Charity, that here meant has many other more spiritual and secret Employments, which therefore require a much stricter Attention, and a far more faithful Exactness. It never looks for any thing to promote its own Interest, but rather thinks it owes every thing to others. It inures itself to their Unconcernedness, Absence of Mind, and Unevenness of Temper, so as not to regard them at all: Whereas on the other Hand it is very cautious, nice, and tender with regard to them; carefully avoiding whatever may give them the least Uneasiness. Charity does not measure her Conduct by that of others, whenever it happens to be inconstant or unruly; but always considers them as her Masters, in whatever Rank they are placed, and constantly retains for them the same Mildness and Meekness of Temper; never slackening her Attention towards preventing them in every thing, towards doing them Service, and avoiding whatever might hurt or offend them. Her own Disinterestedness always keeps her in this happy Disposition; and as she regards nothing but her Duty, never minding whatever might divert her from it, she keeps her Eyes unalterably fixed and stedfast on this Point, while every Thing round her is exposed to infinite Fluctuations, Vicissitudes and Variations. II. Character.

II. Charity above all makes it her Study to be well informed, who are the immediate Objects of her Attention: Not in order to judge them, but to give whatever they do the most favourable Turn, and to put on it the best Construction imaginable.

Charity

II. Charity knows, that the ſame Man is not always in the ſame Temper and Diſpoſition, and that the greateſt Virtue is now and then ſubject to ſome Unevenneſs. She ſtudies the Humour and Character of others: And as their Variety is almoſt infinite, ſhe varies likewiſe her Ways of addreſſing them, of treating them, of giving them Inſtructions, of comforting them, and of diving into their Hearts; in order to convey Peace and Light into them. Charity makes the beſt of all thoſe Ways, which have once been ſucceſsful, and becomes wiſer from ſuch Experiments as did not ſucceed according to her Deſires: She treaſures up all ſorts of Remedies againſt the Evils ſhe happens to diſcover: She prevents future Wants by her Foreſight and Reflection. But when ſhe ſeems to be moſt taken up with the Deſire of pleaſing and doing Service, She is ſtill very attentive not to do it at the Expence of Juſtice and Truth.

Character.

ἀληθεύοντες δὲ ἐν ἀγάπῃ. Epheſ. iv. 15.

III. *Let us ſpeak the Truth in Love*, ſays St. *Paul: That we may grow up into him in all things who is the Head even Chriſt.* One of the Interpretations of theſe Words, is, that Charity ought to be ſincere and true; an Enemy to diſſembling and to all thoſe deceitful ways ſo often made uſe of by Self-love to conceal itſelf among Men. But the Interpretation which ſeems to me moſt agreeable to the Text and the Apoſtle's Deſign, is, that Charity muſt conſtantly go Hand in Hand with Truth: That inſtead of deviating in the leaſt from it, it always ſtrives to promote the Love of it; and ſo contributes to the Increaſe of Juſtice and Holineſs in others, that they may be the faſter bound to Jeſus Chriſt, who is their Head, and of whom they are the Members.

SECT.

SECT. III.

I. IT is an eaſy Matter to pleaſe by Fawning and Flattery; by an obliging Meekneſs, that never oppoſes any thing; and by an obſequious Complaiſance, which approves of every thing: But on the contrary it is very difficult to entertain a ſincere Deſire of pleaſing and obliging others, together with an exact, a conſtant, and a ſtrict Attention to Juſtice and Truth; in never praiſing whatever is oppoſite to them, and never palliating what is not agreeable to them; in never indulging or favouring the Paſſions of Men; in never giving them ſoft and indulging Counſels; in always ſpeaking to them as from God and before God, *ex Deo*, *coram Deo:* In never deviating from the Rules of the Goſpel: In never being in the leaſt Suſpence, betwixt the Dictates of Conſcience and the Fear of diſpleaſing others; in not holding the Truth in Unrighteouſneſs, *viz.* by a criminal Silence, whenever there is an evident Neceſſity to ſpeak. II. Character. 2 Cor. ii. 17.

II. On ſuch Occaſions it is, that People of the greateſt Capacity are ſenſible of the Inſufficiency of human Underſtanding; and how little Help it affords us, to make Duties, in appearance ſo oppoſite, agree together; becauſe it perceives not the Medium by which they are united. But yet our Underſtanding, of which we are ſo vain, is indeed of no Sort of Service except on ſuch Occaſions. It is given us to aſſiſt, not to adorn us; and its right Uſe is to inform us of all the Ways poſſible of maintaining Charity, without offending Truth; and of having all the Regards and religious Reſpects which Charity inſpires us with for others; without ever making Uſe of any of thoſe

II. Character. which do not exactly tally with the ſtricteſt Truth. Human Underſtanding is fruitful enough in Devices and Expedients, when turned towards Malice and Miſchief: Whereas it is cold, lifeleſs and barren, when Goodneſs wants its Succour. The Ridicule of others, whether real, or only apparent, quickens and excites it; but the Deſire of excuſing or ſerving our Neighbours, benumbs and blunts it. It knows none but theſe two Extremes, either to blame, or to ſuffer, or permit every Thing. It muſt either cenſure or excuſe all. A Medium that both reſtrains its Malignity, and ſets Bounds to its Condeſcenſion and Indulgence, appears to it perfectly impracticable and impoſſible. And ſo far it is in the Right; for an Underſtanding ſuperior to the natural, is neceſſary to make Charity and Truth unite; and we by all Means want a celeſtial Wiſdom, and a divine Guide, to conciliate and make them agree.

Rom. xv. 2. III. *Let every one of us*, ſays the Apoſtle, *pleaſe his Neighbour for his good to Edification*. Here you have the Duty and the End of the Duty propoſed. We are all of us ſeriouſly to endeavour to pleaſe our Brethren; in this they are all our Superiors, and it is Jeſus Chriſt who placed them in this Relation to us: But we are to pleaſe them only for their Good and Edification; and it is this ſublime End which ennobles this our Dependence. Our good Offices and Complaiſance towards them muſt be ſuch as will render them daily better: Our Cares and conſtant Application muſt make them improve in Virtue. If we look only for their Gratitude, we thereby loſe all the Benefit of our Work: If we think of obliging and binding them to us, inſtead of edifying them, we do but uſurp the Place of Jeſus Chriſt, who is the only Foundation of the Building.

IV. Peo-

IV. People that are in their Nature officious and kind, must examine themselves strictly on these Points, and constantly endeavour to render their Motives perfectly pure. Too much Haste and Eagerness therein ought to be suspected by them; for Charity waits for Occasions without going to meet them: She loves good Order, and that every Thing should be done in its proper Place. Charity never acts against her own Character and present Station, and gladly consents that another should do what she would be glad to do herself, was it consistent with Decency. True Charity never makes any Distinction between Persons, when their Wants happen to be alike: It never suffers itself to be seduced by our natural Biass and Inclinations: It strongly resists and overcomes all Aversions grounded on the meer Impression of our Senses. Charity never thinks the Benefit of her Favours lost, because they are but little taken Notice of, or received with Coldness and Indifference, as a Debt, or even as imperfect or disagreeable. Nothing is more able to remove all her Distrusts and Jealousies of herself, and the Fear she is in the Right to entertain of ever doing any Thing out of selfish Views, than the Heedlessness and Ingratitude of those very Persons she serves, when she happens not to be at all affected by it, and joyfully does for Jesus Christ's Sake all that Good, for which she finds no Recompence among Men. For then she remembers the Words of our Saviour to his Disciples: *Love ye your Enemies, and do good to all----* Luke vi. *And ye shall be the Children of the Highest: For he* 35. *is kind unto the unthankful, and to the evil.* II. Character.

The

III. Character. The Third ARTICLE: Or, the Third CHARACTER of CHARITY.

Charity envieth not.

SECT. I.

I. WE might tranſlate this, *Charity is not jealous*, would we rigorouſly inſiſt on the Signification of the original Term *. But it is ſelf-evident, that, if Charity be not jealous, much leſs is it envious; and that the Aim of the Apoſtle was, to point out to us, how far Charity is from being any Way envious of the Happineſs of others, in informing us, that ſhe is never jealous concerning it.

* ἡ ἀγάπη οὐ ζηλοῖ. *Non æmulatur*, or, *non invidet.*

II. Envy properly ſo called, covets all the Good that belongs to another, and wiſhes he were not poſſeſſed of it; but Jealouſy inclines us to be chagrined, at ſeeing others have the ſame Things as ourſelves; becauſe we would be glad to poſſeſs them alone. In Things which pertain to this preſent World, ſome of which are ours according to human Laws and Cuſtoms, the Difference between Jealouſy and Envy may find a Place; but in Religion, and with regard to God, this Difference amounts to nothing; and in that Caſe, Jealouſy and Envy are made the ſame Thing, by the Deſire of poſſeſſing alone the Gifts of God, whether they be of Nature or of Grace, outward, ſuch as Riches, Dignities and Glory; or inward, ſuch as Wit, Knowledge and Virtue.

III. There are very few, but will freely own, that they are tempted by Pride, and that very often they ſtruggle with it to little Purpoſe. But it is not ſo common for us to confeſs our ſelves ſubject

ject to Envy, and that we are frequently tempted by it. Pride, tho' it is in the Eyes of God downright Meanneſs, affects however to aſſume an Air of Nobleneſs and Grandeur, which enchants the Eyes of the World, and impoſes on it. It hugs it ſelf for what it has, or imagines it has. It is either full, or loves to appear ſo: And this imaginary Abundance with which it flatters it ſelf, conceals from it its real Want and Miſery: But it is no Way poſſible to colour Envy, and to give it an handſome Outſide. Envy is but a ſorry Confeſſion of one's own Indigence and Poverty. She is forced to admire and reverence in others the Advantages ſhe has not; nor can ſhe hide from herſelf the criminal Malignity that induces her to be ſorry for the Advantages of others. This monſtrous Skeleton is too horrid, for us to own any reſemblance with it. Nor do we ever examine, whether we have any one of its grim Features. The ſafer Way is to turn our Eyes from ſo frightful an Object, and to miſconſtrue the Horror it gives us for a ſure Token of our being really againſt it. III. Character.

IV. But this Horror may eaſily proceed from a Pride that wants to conceal itſelf, and which would preſently be diſconcerted and thrown into Deſpair, on viewing its Conformity to ſo diſmal and hideous a Phantom: For an evident Pride is perfectly inſupportable to Pride it ſelf. It no ſooner is obliged to bear its own Image, but it hates itſelf whether it will or not. Pride muſt impoſe on itſelf no leſs than on others, to become tolerable to itſelf; and nothing ſooner overthrows all its Artifices, or ſooner makes the Jugglings wherewith it endeavours to remain inviſible both to itſelf and others to vaniſh, than the Conviction of its being full of Envy, and conſequently guilty of a baſe and unworthy Meanneſs.

III. Character.

V. It is for this Reaſon we ſo little examine our own Hearts on that Point; tho' it be of the greateſt Moment, and very carefully avoid ſifting our inward and ſecret Diſpoſitions with regard thereto. We are contented with a ſuperficial Examination, in which we take notice of the diſtinct Thoughts of our Minds, rather than of the Sentiments of our Hearts: And it ſeldom happens, that we confeſs ourſelves to be guilty of conſenting to any bad Thoughts, when they are ſo mortifying as thoſe that ariſe from ſhameful Envy. We are not informed that the Heart has not the Faculty of Thinking, and is only capable of being affected with either loving or hating, without ever giving Hints of either by any Diſtinction of Thoughts: We are ignorant, that the Mind, which is very fruitful in Thoughts and Reflections on the Objects that pleaſe it, yet carefully avoids reflecting on what confounds and mortifies it: And tho' it is very cunning in excuſing ſuch Faults as are juſtified by the World, it uſes no leſs Artifice in diſſembling with itſelf thoſe which the World has even made ſhameful and odious.

VI. Nevertheleſs, beyond all Doubt it is, that whoever is proud is alſo envious, and that Envy and Pride are in an equal Proportion, or at leaſt that theſe two Vices are inſeparable: For we no ſooner deſire to excel others in any Thing, (and this is the true Character of Pride) but we neceſſarily fear whatever may either ſurpaſs or equal us. When we have a Mind alone to poſſeſs any particular Advantage or good Quality, we immediately wiſh that no Body may have it in the ſame Degree of Perfection as ourſelves. We are offended at all the Compariſons that ſmother and ſuppreſs the Diſtinction we affect; and the Heart feels an inward Grief, at its having any Competitors

titors and Rivals in thoſe Things, by the Luſtre and Splendor of which we would fain draw the Eyes of all the World, and fix them upon ourſelves. It is in vain that Pride bluſhes at the unworthy Meanneſs of Envy: It is indeed the Father of it: Nay, Pride cannot remain in the Heart one Inſtant, without breeding there that very Monſter which it fruitleſsly endeavours to know no more, and diſowns for its Offspring. St. *Auſtin* has ſaid more than once, (and Experience too demonſtrates it,) Humility alone is not envious, becauſe ſhe deſires nothing but Obſcurity; and Charity alone is truly humble; becauſe ſhe alone thanks God for all the good ſhe ſees in others, and always inſpires thoſe whoſe Heart ſhe has purified with an earneſt and ſincere Deſire of ſeeing their Brethren preferred to themſelves in every Thing. III. Character.

SECT. II.

1. THOSE who profeſs great Virtue, and nevertheleſs look upon Envy as a Vice, not very common among ſuch as have retired from this preſent World, are dangerouſly miſtaken in ſuch their Prejudice, which expoſes them to all Manner of Dangers, for Want of Caution or Vigilance; by perſuading them, that Envy is far remote from their Way of Life and Station. There is no Aſylum or Place of Refuge againſt Pride or Envy; and it is the very Virtue we think ourſelves Maſters of, or that we remark in others which contributes to excite and nouriſh that Vice. We know no Time in which the Church was more pure and holy than that of the Apoſtles: We know no Employment more ſublime than that of preaching the Goſpel, nor any more zealous Preachers, than thoſe who in the Time of *Nero*

III. Character.

exposed their Lives to preach Jesus Christ in the midst of *Rome*. Yet it is among those very Persons, whose Function was so holy, and whose Zeal appeared so perfectly pure, that Scripture says Envy found Means to creep in: Nay, such an Envy as appears hardly credible, on account of its very great Baseness and Malignity. St. *Paul* was imprisoned, bound in Chains, and upon the Brink of being sacrificed. His Courage and Patience were imitated by some of those who preached the Gospel with greater Fervour; that they might be Partakers of the Bonds, Merits and Captivity of the holy Apostle: But others did at the same Time preach Jesus Christ with more Shew and less Caution than usual, in order to fix the Attention of the Persecutors on St. *Paul:* To add, if possible, to the Severity and Weight of his Imprisonment; and that, by making him become more odious, and in a Manner answerable for all the Troubles occasioned by this ill-timed Publication of the Gospel, they might cause him to lose his Life or his Liberty for ever. *Many of the Brethren in the Lord, waxing confident by my Bonds, are much more bold to speak the Word without Fear. Some indeed preach Christ even of Envy and Strife* *, propter invidiam & contentionem: *And some also of good Will. The one preach Christ out of Contention, not sincerely; supposing to add Affliction to my Bonds* †: *But the other of Love, knowing that I am set for the Defence of the Gospel.*

* διὰ φθόνον καὶ ἔριν. Phil. i. 15.

† *Existimantes pressuram se suscitare vinculis meis. Ibid.* ver. 16.

II. Who would ever have believed, that Men who exposed themselves to Martyrdom, and even did it with an Excess of Zeal and Courage, could be capable of introducing into their Ministry, a Motive so criminal as that of Envy, and such an Envy against St. *Paul?* Who would ever have thought,

thought, that they were willing to add to the Trouble and Affliction of an Apoſtle detained in Priſon for Jeſus Chriſt's ſake? Who would have imagined, that the Meekneſs, Patience and Lowlineſs of the humbleſt of Men thus reduced to a diſmal Priſon, would not have been able to aſſwage the Envy of his Fellow-Chriſtians, and even to turn it into Veneration and Reſpect? But, farther; Do you think, that thoſe very Men, whoſe Zeal was ſo public, would ever have owned the ſecret Motive that actuated them, if they had been accuſed, or but in the leaſt ſuſpected of any Tincture of Envy? Nay, would they not have exclaimed againſt the Injuſtice, and palpable Impoſſibility of ſuch a Suſpicion? Would they not have repelled it with the utmoſt Force, not only by the outward Proof of their Diſintereſtedneſs, and conſtant Readineſs to ſuffer Martyrdom, but alſo by the ſecret and intimate Teſtimony they themſelves imagined they experienced in their own Conſciences? They were firſt deceived by their own Zeal, which hid from their Eyes the bitter Root whence it ſprung; but the Spirit of God who ſearches the Hearts, did then diſcover that Spirit of Contention, Striſe and Jealouſy in thoſe Perſons, to whom St. *Paul*'s Glory was inſupportable; in whom his Bonds, and the Honour they were of to him, raiſed a ſecret Indignation, and which could never be made eaſy, with any Thing leſs than his Death, and his being for ever forgot. III. Character.

SECT. III.

I. THE Jealouſies that had been raiſed in the Church at *Corinth*, and had ruined its Peace and Unity, were not indeed carried to

III. Character. the above-mentioned Exceſs: But they gave St. *Paul* nevertheleſs very great Concern and Apprehenſion; ſince he reproaches the *Corinthians* with their being ſtill no more than meer Men, and even carnal Men; becauſe there were Jealouſies among them, and they were all animated by a Spirit of Contention and Striſe, affecting to have Advantages one over the other. *Whereas*, ſays he, *there is among you Envying and Strife and Diviſions; are ye not carnal and walk as Men? ——Are ye not carnal?* Theſe Jealouſies had for their Object divine and holy Things, and they might have appeared innocent to any of leſs Penetration, than St. *Paul*. Every one thought himſelf more than ordinary fortunate, for having been either inſtructed or baptized by ſome great Men: They looked upon it as a peculiar Grace of God, that they had St. *Paul* for their Teacher and ſpiritual Father in the Goſpel: Others again boaſted, of having received a more profound Knowledge of the Scripture, and of the Myſteries therein contained, from the very Preachers who had inſtructed the Church of *Corinth* immediately after St. *Paul*; and Men of very narrow Capacities and Underſtanding, did light up theſe Jealouſies and imaginary Preferences. On the other Hand, thoſe that inſiſted on them were rich and fruitful in good Works: They ſhone with great and notable Miracles, and ſpoke of the Truths of Religion with Grandeur and Dignity; as we learn from St. *Paul* himſelf, who writes to them thus, *I thank my God always on your Behalf; for the Grace of God which is given you by Jeſus Chriſt; that in every Thing ye are enriched by him in all Utterance and in all Knowledge—— So that ye come behind in no Gift, waiting for the coming of our Lord Jeſus Chriſt.*

1 Cor. iii. 3, 4.

1 Cor. i. 4, 7.

II. Sure

II. Sure there is no one Family, no one Society or Retreat from the World, tho' ever so holy, that can in the least be compared to the Church of *Corinth*. And what Saints are there on Earth, that do not want to have this salutary Advice of the same Apostle often repeated to them? * *Do nothing out of Strife or Envy:* And be as carefully aware of this inward Corruption, as you would be of that which dishonours Chastity. *Not in Chambering and Wantonness.* But put ye on the Lord Jesus Christ, whose Justice is equally an Enemy to such carnal Desires as may destroy either Chastity or Charity. *Put ye on the Lord Jesus Christ*; *and make not Provision for the Flesh, to fulfil the Lusts thereof.* III. Character. * μηδ' ἐριδὶ κ) ζήλῳ. Rom. xiii. 13. Ver. 14.

III. The Apostle gives the *Philippians* the same Advice, in ranking Envy and Pride, the Father thereof, together, and in pointing out the true Remedy for both these Vices. *Let nothing*, says he, *be done* † *through Strife or vain Glory*; *but in Lowliness of Mind let each esteem other better than themselves.* The surest Way never to be tempted by Envy or Jealousy, is, never to desire or affect any Preference above others. But nothing but a sincere and universal renouncing all Manner of Hope, and all Desire of vain Glory, can effectually restrain in us all Wishes of being preferred to others: And it is impossible to renounce vain Glory any otherwise, than in esteeming one's self inferior to every one else, in preferring him to ourselves out of sincere Humility, and by consenting, if not with Joy, at least with Content, to his being really preferred to us, and that on all Accounts: For, if we do make an Exception of any Thing, wherein we think we excel all others; if we keep to ourselves some particular Advantages and Distinctions; if we † μηδὲν κατ' ἐριθείαν. Phil. ii. 3.

III. Character. imagine ourſelves ſuperior to another in any one Point, we always ſhall be offended if People happen not to do us the Juſtice we think we deſerve ; and we ſhall be ſtill more ſo, and in a more quick and poignant Manner, if that Glory, which according to our own Prejudices was ours of Right, is nevertheleſs transferred to any Body elſe.

SECT. IV.

I. PEOPLE need not be told, that ſo perfect and ſo general a renouncing of all manner of vain Glory, grounded on a full Perſuaſion of our being inferior to all others, is a moſt ſublime and rare Diſpoſition: But, if ſo, it muſt neceſſarily be owned, that the Temptations of Envy and Jealouſy are infinitely more common than they are thought to be ; and that it is for Want of Underſtanding, Reflection and Sincerity, that ſo many Perſons think themſelves entirely free from them. Did they ſearch as they ought into their own Heart, they would not perhaps be ſo ſecure ; and it is in order to make this Examination eaſy, that I now beg of them to undertake it, not with Regard to the good Qualifications which they have not, or which they confeſs they poſſeſs in a Manner evidently imperfect ; but with Regard to ſuch Perfections as they think themſelves poſſeſſed of in a Degree ſuperior or equal to thoſe of many others. Do they contentedly bear, that any Body is preferred to them on account of thoſe Advantages by which they are diſtinguiſhed from all the World? Do they conſent without Chagrin, that others be thought as wiſe, as learned and perfect in the very Way and Character which is peculiar to them? Are they never

ver ſhocked at the Praiſes beſtowed in their Preſence on a Merit that reſembles theirs? Do they take Delight in thoſe Praiſes with a true and ſincere Heart, when they are juſtly given? Do not they commonly think them exceſſive, though at the ſame time they affect not to give the leaſt Intimation that they have any ſuch Thought? And do they find this Exceſs quite ſo excuſable, as they do that of the Praiſes which they ſometimes themſelves receive? Have they not very often experienced, that they are more juſt or at leaſt more indulgent on hearing their Friends commended; and have on the contrary a natural Biaſs towards cenſuring, when they hear the Praiſes of People that are either indifferent or but little favourable to them? And can they give any other Reaſon for a Proceeding ſo very unequal, than Self-love, which is always elated on hearing the Merit of thoſe who are our Friends? Do they never diſcover in themſelves any Diſpoſition towards undervaluing the Qualifications which they have not, the Kind of Life that they have not attained to, and the Employments and Offices which throw a Luſtre on others? Do not they endeavour to ſupply their Want of Wit and Talents by officious, kind and inſinuating Ways; in order thereby to gain the Favour of ſuch Perſons as ſuffer themſelves to be allured by theſe Baits? And do they propoſe to themſelves any better or purer Motive in all this, than meer human Comfort, mixt with a ſecret Jealouſy of the Merit of thoſe who gain the Eſteem and Conſideration of the World by much better Means?

III. Character.

II. We overlook theſe our ſecret and confuſed Sentiments, and ſcarcely take any Notice of them; becauſe we are little acquainted with them, and are for that Reaſon not very apprehenſive of the fatal

III. Character. fatal Conſequences reſulting from them. But it is to this bad and corrupted Leaven, that we are to attribute the little Truth and Solidity of general Friendſhip, the little Agreement found in Societies, even in ſuch as are perfectly well regulated outwardly, the little Progreſs of Virtue, among ſuch Perſons as have devoted themſelves to the Exerciſe of it, and the little Benefit derived from the Sacraments, the Effect of which is greatly hindered by Envy and Jealouſy. Thoſe Evils, though already ſo very great, may nevertheleſs increaſe continually, and break out at laſt into open Enmities, into Calumnies, Injuſtices and a profeſſed Hatred of Virtue and of that Sort of Merit which alarms our Jealouſy. Theſe Exceſſes are leſs dangerous and important, when temporal Advantages, which may eaſily be ſacriced to Envy and Jealouſy, are the only things in queſtion: But they are greatly to be dreaded, when Religion and Piety are at ſtake. For on the one Hand, it is not in our Power to renounce Virtue, or to ceaſe to make a Progreſs in it; nor can we abſolutely conceal the Tokens and Proofs of it, purely to calm Envy which is provoked therewith: And on the other Hand, whatever deſerves the Eſteem of others, even in the Opinion of Envy itſelf, never fails to inflame and blow it up, till it riſes at laſt to ſuch an Exceſs of Malice and Baſeneſs as to make it wiſh, that God would withdraw his Favours and Gifts from ſuch as give it Diſpleaſure and Diſguſt; that they may ceaſe to be virtuous and fall into great Crimes: *Multi, quod dolendum eſt*, ſaith St. *Leon*, *profectibus uruntur alienis . . . Armantur in eorum odium, quorum non ſequuntur exemplum.*

Serm. 47. note 2.

The Devil to whom Envy has opened a Paſſage into the Heart pours all his Venom thereinto: And

as he is himſelf tortured by the Virtues and Repentance of Men, and as often wounded as they apply themſelves to the healing of the Wounds they have received, he inſpires thoſe that have the Misfortune to liſten to him, with the ſame kind of Affliction and Grief: He renders the Merit of others inſupportable to them; he excites them to eclipſe and drown it, and to make it look dubious, by unjuſt Suſpicions and manifeſt Calumnies; and the greater Pretenders thoſe wretched ones are to the Honour of being pious, the more he repreſents as their Enemies ſuch as have a ſincere Piety; by then totally perverting them, and by transforming them into Devils, whoſe proper Character he fails not to communicate to them; *viz.* to hate Virtue and to be the Perſecutor of it. *Hoſtes noſtri*, ſays again St. *Leon* ſpeaking of the Devils, *contra ſe geri omnia ſentiunt, quæcumque nos pro noſtra ſalute agere tentamus... Remedia noſtra plagæ ipſorum ſunt; quia curatione noſtrorum vulnerum vulnerantur.* III. Character. Serm. 38. note 4.

SECT. V.

I. WHAT can they expect from the Mercy of God, who are the Enemies and Perſecutors of it in the Perſon of their Brethren? Juſt like the Devils, who behold with jealous *, evil and malignant Eyes the Gifts of God; who are provoked at his Grace and Favours; who find Torture in his Charity and Clemency; who accuſe his Elect in his Preſence, in order to render their Faithfulneſs and Gratitude towards him ſuſpected, like Satan who ſlandered *Job*; who cannot with Patience endure, that God ſhould publicly teſtify the Innocence and true Piety of *Abel*; who would a ſecond time ſell *Joſeph* * Matt. xx. 15.

to

III. Character. to the *Iſmaelites*, or make him languiſh and die in a deep Pit, to be revenged for his being preferred to them by his Father; who would not refuſe to enter into the Council of the Phariſees, and with them to decree the Death of Jeſus Chriſt himſelf, on Account of the Impoſſibility they would be under any other Way, to eclipſe and ſmother the Luſtre of his Doctrine and Miracles, if he was ſtill among us; or if † 1 Cor. ii. 8. † the Myſtery of his Sufferings and Death was yet unknown to the Powers of Darkneſs and the Princes of this World.

II. For we muſt not think, that the Phariſees and the other Enemies of Jeſus Chriſt were Men different from us; or that the Envy they had conceived againſt him, was of another Kind than what we are acquainted with; or that the Pride which was the original Cauſe of it was no Way related to or reſembling our own. Theſe Men endeavoured to be valued, and that even for their Piety and Virtue: They would have applauded the Miracles of Jeſus Chriſt, had he but been diſpoſed to depend in ſome Sort or other upon them, in relying on their Credit and Protection; had he not on the contrary condemned their Ambition and Hypocriſy. They ran on to extreme Violences againſt him, inſenſibly following all the pernicious Suggeſtions which Envy never fails to inſpire us with when we do not reſiſt it. They were puniſhed for their Malice and Wickedneſs, by the deplorable Pleaſure they took in indulging it, by their voluntary Ignorance, and by the moſt inconceivable and ſupernatural Blindneſs. Thoſe Kinds of Puniſhments are but juſtly due to Envy, and whoever ſwallows the Poiſon of it muſt needs fear, that it ſhould produce on him the ſame Effects, be the outward

outward Circumſtances of it ever ſo different. For God, ſays St. *Ambroſe*, rejects the envious with Scorn and Indignation, and denies them his Grace, even when they ſeem to pray for it; to puniſh them for perſecuting it in their Brethren, the Piety of whom gives them Offence and irritates them; and he removes from them the Miracles of his Mercy, becauſe it is the Brightneſs and Splendor of thoſe very Miracles that dazzles and ſhocks them, whenever they are wrought in Favour of others. *Fruſtra opus miſericordiæ cœleſtis expectes; ſi alienæ fructibus virtutis invideas: Aſpernator enim Deus invidorum eſt & ab iis qui divina beneficia in aliis perſequuntur, miracula ſuæ poteſtatis avertit.* III. Character. St. Ambroſe. *Lib. iv. comm. in Luc.*

The Horror which an Injuſtice ſo criminal and ſo ſeverely accurſed and puniſhed gives us for ſome Moments, is far from being the Remedy of Envy: Nor is it any Proof that we are free of it. We muſt have many far better Sureties and Teſtimonies of it; we muſt daily aſk ourſelves, if we do ſincerely reſpect the Gifts of God in others; if we applaud his Mercy, ſo ſoon as we perceive any Footſteps of it, even in ſuch Perſons as ſeem to be leſs favourable to us; if we thank God for it with them and for them; if we are glad to ſee them eſteemed and even valued more than ourſelves; if we are ſincerely and truly afflicted on ſeeing their Faults; if we are ready to hide and conceal their Failings, when it would be either needleſs or dangerous to reveal them; if we conſent with all our Hearts to be nothing in the Eyes of Men, and if we know, how juſt and how ſecure is the State of him who lives in humble Obſcurity; if, in ſhort, we do our moſt ſincere Endeavours, to ſet off the Merit and Talents of others, in the ſame things wherein we

III. Character. might flatter ourſelves with having the Preference or Superiority over them, or at leaſt to be put on a Level with them. Such Symptoms never deceive us; but they muſt be true in themſelves: Or otherwiſe we ſhould paſs from one Situation of Mind in appearance very eaſy and ſerene, to another full of Diſquiet and Uneaſineſs: We ſhould be pleaſed but for Moments, and then immediately filled with Trouble. We at firſt think that we wiſh for nothing; but ſoon after we are taken up with our own Projects and Deſires. We outwardly do now and then ſome good Actions, by Fits and out of mere Fancy, and according as our Self-love is pleaſed or not: But in the Main our whole Conduct is unjuſt in the Eyes of God: For nothing is more true than the Words of St. *James*; that there is nothing but Inconſtancy and Diſorder, and that every thing is bad, where a Spirit of Jealouſy, Contention and Strife predominates. * *Where Envying and Strife is, there is Confuſion and every evil Work.*

* Ἐκεῖ ὰκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. James iii. 16.

The Fourth ARTICLE: Or, the Fourth CHARACTER of CHARITY.

Charity is not raſh and overhaſty †.

† Several Verſions of the Bible have it ſo: *Charity vaunteth not itſelf.* § ἡ ἀγάπη ὐ περπερεύεται.

SECT. I.

I. THE various Interpretations given the § original Word of St. *Paul* ſeem to render the Signification of it dubious or leſs determined; but it is very eaſy to unite and imply them all in one principal Term, which is that of *Raſhneſs*: Provided we confine it only to that of the Mind, and conſider it ſimply as it relates to our Neighbour. For St. *Paul* does not here mean *Raſhneſs*, in

in oppoſition to true Valour and Fortitude, which muſt always be accompanied by Prudence: But he means *Raſhneſs*, as it is oppoſed to Humility, to Modeſty, to Moderation and Sobriety; to Reſerve, Deliberation and Circumſpection in giving Advice; to Decency and what is becoming, and the Regards, Reſpect and Charity we owe to our Neighbours. IV. Character.

II. Nothing contributes more to the making Men polite and to civilize them, than true and genuine Charity; and nothing cures them ſooner and more generally of all ſuch Faults as are prejudicial to human Society, and incompatible with the ſweet Intercourſe and Correſpondence among Men. Before Charity has inſpired the Mind with Moderation, and ruled the Affections of the Heart, all in us obeys and yields to the Dictates of Pride and Self-love; but in a different Manner according to the Difference of Tempers and Characters. In ſuch as are better bred and have a greater Knowledge of the World, Pride and Self-love ſeldom dare to make their Appearance in their natural Form: But they are not a whit the leſs real for that: They are after all the true Motives of what we do, and even of the Care we take to hide them. In other Men, who are leſs diſguiſed, and in whom Nature borrows leſs from Art, and ſhews itſelf in greater Plainneſs and Simplicity, Pride and Self-love do then appear in a much more ſhocking Manner. They are always found ready to judge raſhly, and to decide poſitively on every thing, without the leaſt Diſcretion or Prudence. They have but very ſmall Regard for others, and indiſcriminately make Uſe of all Expreſſions that come to Hand: They command imperiouſly and obey unwillingly: Whatever appears true to them, they

IV. Character. they utter it as a Certainty ; and whatever oppoſes it, is looked on by them as unjuſt and unreaſonable. Oppoſition has ſeldom any other Effect with them, than to give them the Spleen, and to confirm them the more in their Opinion ; and it ſeldom happens, that they yield to Advice or Arguments, unleſs they are accompanied with all the ways that can poſſibly render leſs odious to them the Idea given of the Wrong they may be in.

III. Charity no ſooner begins to take Root in the Heart, but it makes all thoſe Weakneſſes vaniſh at once. It ſoftens what is hard and rough ; it cures that Preſumption and Haughtineſs that pretended to decide and judge of every thing ; it inſtructs us how to doubt and how to reflect ; to be teacheable, and not to rely too much on our own Wiſdom and Underſtanding. It deſtroys all Manner of Poſitiveneſs, and moderates the very Tone of our Voice ; and in ſuch Perſons as are already polite and endowed with the Qualities that render People lovely to the reſt of Mankind, it gives this charming Outſide a Motive and an inward Principle far different from Self-love.

SECT. II.

I. THOSE who are above the common Level by their Wit and Learning, are more expoſed than others to the Danger of judging freely and raſhly of many things, which are either unknown, or doubtful, or but of little Uſe. Thoſe who are often conſulted by others, inſenſibly contract an Habit of giving all their Judgments and Deciſions as ſure and infallible Truths ; and to take it ill, when they are in the leaſt called

led in Queſtion. Thoſe who have any Authority to govern, and even do it with Succeſs, hardly bear with Patience, that any ſhould lay before them any Defect in their Conduct. Thoſe that have a more than ordinary Piety and Zeal, ſometimes preſume too raſhly to make themſelves Judges of the Virtue of others, boldly marking out to Men, how Ranks and Places muſt be diſpoſed of in the perfect World; and looking on themſelves as the abſolute Diſpenſers of Merit and Recompence. Thoſe that have Courage, and happen to have given ſome public and eminent Proof of it, do ſometimes likewiſe indulge themſelves in judging their Brethren unmercifully at their own Tribunal; and ſcruple not to ſtile one fearful, another weak and a third ſelf-intereſted. This they call Juſtice, Truth, and Freedom, and think that a more moderate and more circumſpect Conduct has ſomething baſe and weak in it. IV. Character.

II. Thus all theſe People, for want of being ſufficiently attentive to themſelves, fall of Neceſſity into Faults which have nothing to do with Charity. They are raſh and overhaſty, bold and poſitive; they aſſume over others an Authority which belongs not to them; they abuſe the Gifts which they have received; and they forget that their Talents and whatever may diſtinguiſh them from the reſt of Men, were given them to ſerve their Fellow-creatures, not to intitle them to any Dominion over them.

SECT. III.

I. THE true Remedy for thoſe Evils, is to enter into the Diſpoſitions pointed out to us by St. *Paul* in thoſe moſt divine Words: Rom. xii.

IV. Character. * *Non alta Sapientes ; ſed humilibus conſentientes : Nolite eſſe prudentes apud voſmètipſos.* " Mind " not high things of your ſelves, but condeſ- " cend to Men of low State ; be not wiſe in " your own Conceits." Inſtead of placing your ſelf above other Men, do you condeſcend to thoſe whom you eſteem to be in the loweſt Rank ; never affect to compare yourſelf and them, with regard to thoſe Qualifications that diſtinguiſh you from them ; but rather overlook and forget your own imaginary Wiſdom, and reduce yourſelf to their Level by an humble and modeſt good-Nature ; and inſtead of thinking it your Glory to ſeparate yourſelf from your Brethren, think it an Honour to be united to them, and to be with them on the ſame Line. *Non alta Sapientes ; ſed humilibus vos aptantes.*

SECT. IV.

I. IT is a very dangerous Exerciſe to examine and judge of others, even when we do it in the Diſcharge of our Station and out of Duty. To teach, to conduct, and to reprimand others, is an Employment little fit for Men that are incompaſſed with Darkneſs and expoſed to Pride : And it is with very good Reaſons the Apoſtle St. James iii. 1. *James* repreſents to us the Danger of it. *My Brethren*, ſays he, *be not many Maſters ; knowing, that we ſhall receive the greater Condemnation.* It is true, Charity, when ſincere, takes from this

* Μὴ τὰ ὑψηλὰ φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. Which *Eraſmus* tranſlates thus : *Non arroganter de vobis ipſis ſentientes ſed humilibus vos accomodantes.* Here are not meant the things that are high or low, but the Sentiments that are elevated or humble ; though the Verſion of *Mons* gives this Paſſage the firſt Senſe.

Miniſtry

Miniſtry all Manner of Pride, all Self-conceitedneſs, a too great Confidence in one's own Capacity, and all Overhaſtineſs in talking peremptorily, or raſhly condemning others. But ſuch a Charity is not very common. IV. Character.

II. However, we muſt not, in order to avoid a very vicious Extreme, fall into another no leſs pernicious; we muſt not, for Fear of expoſing our ſelves to the Danger of judging raſhly and with Precipitation, remain always floating and uncertain with regard to ſome undoubted and important Truths, or want Courage and Zeal to maintain them. There is a very proper Medium betwixt theſe two Extremes, which conſiſts in adhering ſtedfaſtly to Truth, and in knowing the invaluable Price of the Grace which reveals it to us, and inſpires us with the Love of it; ſtill avoiding with all imaginable Care to grow proud of it, and to judge with a haughty and inflexible Rigour ſuch as have leſs Knowledge or leſs Courage than we.

SECT. V.

I. THE Apoſtle St. *James* in a few Words unites all that has been hitherto ſaid towards expounding the ſublime Senſe of St. *Paul*'s Diſcourſe; and he is himſelf an admirable Interpreter of it. *If you have*, ſays he, *bitter Envy and Strife in your Hearts*; *glory not and lye not againſt the Truth:* (by pretending to greater Wiſdom and Capacity than others): *For this Wiſdom deſcendeth not from above, but is earthly, ſenſual, deviliſh,* * *The Wiſdom that is from above* James iii. 14. 15. 17.

* Ἡ δὲ ἀνωθεν σοφία πρῶτον μὲν ἁγνή ἐστιν, ἔπειτα εἰρηνική, ἐπιεικὴς, εὐπειθὴς, ... ἀδιάκριτος καὶ ἀνυπόκριτος. The vulgar Tranſlation of the Bible after this adds, *Modeſta, bonis conſentiens:* Which is wanting in the common Greek Copies.

IV. Character. *is first pure, then peaceable, modest, gentle and easy to be intreated, full of Mercy and good Fruits, not inclined to judge and censure, without Partiality, and without Hypocrisy.* Which means, that she is animated with that Charity which is neither rash or overhasty, which is *chaste and pure*; because she aims at nothing but edifying of her Neighbour, and not at her own Interest; which is *peaceable*, because she never desires either to domineer over the Minds, or to lord it over their Opinions, and is never willing to turn the Search after Truth into needless Disputes; which is *modest*, because void of Presumption, without Haughtiness, never hard and difficult to be pleased, and knowing how to unite the Arguments whereof every one is not capable, to such gentle and ingaging Ways of Demeanour wherewith all the World is inchanted; which is *gentle and easy*, by the constant Disposition she is in to listen to whatever is reasonable and just, and to consent to it; being addicted to Truth and Justice alone, never thinking that she can be taught nothing by others, but is rather persuaded, that God very often reveals to the lowly and inferior, what he hides from wise Superiors who are intrusted with the Charge of their Conduct; which is *full of Mercy and good Fruits*, because she esteems as nothing a steril Light and fruitless Science; because she prefers plain and simple Piety (but Piety abundant in good Works) to the greatest and most eminent Talents, when they go no further than Shew, Splendor and external Fame; which is *not inclined to judge and criticize*, because she sincerely wishes that others may be both esteemed and worthy of Esteem; because she sets off their Merit and good Qualities as far as Truth will allow, and readily excuses such Faults as have not their Root from the Heart, such as is the

the Want of Sharpneſs in apprehending a certain Kind of Truths, or the Want of Politeneſs in the Manners; which, in ſhort, is *without Partiality*, *Diſſimulation*, *Diſguiſe and Hypocriſy*, becauſe ſhe acts and ſpeaks in the Eyes of God, becauſe ſhe always has him both for her Judge and Witneſs, becauſe ſhe wants to pleaſe none but him, and becauſe ſhe wants to be approved by no Man, to any other Purpoſe than as ſhe may become of Uſe to him; but never with an Intention to render him a Slave to herſelf, and to have the Dominion over his Opinions, Sentiments, and Liberty. V. Character.

The Fifth ARTICLE: Or, the Fifth CHARACTER of CHARITY.

*Charity is not * puffed up.*

* *Non inflatur.* Οὐ φυσιοῦται.

SECT. I.

I. IN the Original *Greek* and in the *Latin* Verſion you have only, *Charity is not ſwelled* or *puffed up*; and the Words *with Pride*, which ſeem to be neceſſary in the Engliſh Tranſlation to compleat the Senſe, are ſuppreſſed. I look not on this Addition as ſuperfluous, ſince it ſerves to explain, in what Senſe Charity is not puffed up; but methinks on the other Hand, that, by ſuppreſſing it, this Expreſſion in Scripture acquires greater Strength and Energy, giving us the trueſt Idea of Pride, which is a meer vain Swelling, grounded on Lies and Falſhood, and juſt the Reverſe of true Grandeur, as great an Enemy to Health as a Dropſy, and changing all the regular Features of a natural Beauty into

V. Character. the moſt deformed and monſtrous Tumour. By ſaying that Charity is not ſwelled, without mentioning Pride, we are given to underſtand, that Pride is nothing but Air and Emptineſs; that it leaves nothing in the Heart and Soul but downright Emptineſs; that it extends a large Surface filled with nothing to Purpoſe, and makes a Man like a Foot-ball, the Bulk whereof appears to be conſiderable; but which under this Outſide conceals nothing ſolid or real.

II. This ſingle Expreſſion, *Charity is not puffea up*, teaches us, how much Humility is grounded on Truth, Juſtice, Gratitude, and all the moſt eſſential Virtues; how fit and efficacious it is to cure Mankind; how proper to reſtore that Health and Beauty which a monſtrous Swelling had intirely changed; and how unjuſt we are to prefer that Swelling to it, which, were it only corporeal, or did it only affect the Body, we ſhould look on as a dangerous and mortal Diſeaſe in others, and which we would endeavour to get them cured of, by the moſt powerful Remedies.

III. It is really a thing very ſtrange, that a Diſtemper, which, were it but outward and ſenſible, would give us the utmoſt Apprehenſion, Grief and Shame, gives us ſo little Concern, only becauſe it is ſpiritual and inviſible. It is ſtrange to ſee, that we have not only loſt all inward Health and Juſtice, all Diſcernment of what may be either favourable or contrary to them, and all manner of Senſe of our own Miſery; but alſo that we ſhould prefer even to our Health and Life, that very poiſon which has been mortal to us: For Pride is the moſt violent of our Paſſions; and the diſmal and dreadful Miſery it has plunged us into, and whereof we

every Minute feel the fatal Conſequences, is not ſufficient to undeceive us. We are fond of our Swelling and Indigence: We endeavour to hide our deplorable Condition under a deceitful Outſide. Falſhood is to us inſtead of Truth; it makes us Amends for what we have loſt. A vain Splendor, a light and tranſitory Applauſe, an undeſerved Reputation will make us forget what we are in the Eyes of God: And if his Grace is not perpetually on the Watch to reſtrain our Vanity, whatever we may receive from his Bounty is immediately ſeized and perverted by Pride; the firſt and chief Effect whereof is to perſuade us, that we of ourſelves are ſomething; or at leaſt, to make us fond of perſuading others it is ſo. V. Character.

SECT. II.

I. WE read nevertheleſs that * *if any Man thinks himſelf to be ſomething he deceiveth himſelf, becauſe he is nothing:* And it is impoſſible to find out any Exception to ſo general a Rule: For it takes in all Mankind: *If any Man*, ſays the Apoſtle: It comprehends likewiſe all Advantages and good Qualities: *If any Man thinks himſelf to be ſomething*; and it affirms equally of them all and of all poſſible Diſtinctions that they are *nothing*, and that they deceive themſelves, in thinking themſelves to be ſomething. Beſides, it would be a Piece of Impiety, to ſuſpect the Apoſtle, through whom Chriſt † was ſpeaking, of having done it with any Exaggeration. * Gal. vi. 3.

† Since ye ſeek a Proof of Chriſt ſpeaking in me, *or* ſeek ye a Proof of Chriſt ſpeaking in me? 2 Cor. xiii. 3.

II. It is then certain, that all Men are nothing; and even that thoſe who have received more from God than others muſt freely confeſs the ſame; becauſe they have nothing at bottom of their own but their own Nothingneſs; that all the Gifts of

V. Character. God are Strangers to them, and that none of them are derived from any Mortal; that Men can never retain nor preſerve them by any Activity of their own or that is perfectly independent; and that they are of themſelves capable of nothing but diſſipating and loſing them. Therefore they are nothing, even in the profuſion of their Abundance, Plenty and Riches; becauſe every thing is given them from one Moment to another, and becauſe all the Favours which they receive from the Bounty and Mercy of God ſerve indeed to imbelliſh and improve them; however ſtill without altering their Nature, which is beſides very weak and unfruitful: Since its very Being is borrowed and ſprings from another Source. *If any Man think himſelf to be ſomething, he deceiveth himſelf; becauſe he is nothing.*

SECT. III.

I. IF we were but well convinced of this important Truth, it would be ſufficient to hinder us from ever preferring ourſelves to others: For where can be the Preference where all is alike? And where can be the equality when all is perfectly nothing? But we miſtake the Gifts of God for ourſelves; and we, as it were, incorporate them with ourſelves, as though they were our Property. We forget and would fain have others forget alſo, that they are perfectly Strangers to us. *Viz.* That they are not of our own Growth, and that we are neither the Source or Original of them. We love to deceive and impoſe on ourſelves: *He deceiveth himſelf:* For it is not by any involuntary Error that we fall into thoſe Illuſions: It is indeed by the Depravation of our Hearts, and by a real Fondneſs for Falſhood and Untruths.

Untruths. We are not in the leaſt ignorant that whatever we have we received it: But we are pleaſed at leaſt to fancy, that ſome particular and perſonal Reaſon moved Providence to give us what we have, and even to beſtow it on us with an Advantage above others. It is true, we dare neither ſay nor think thus diſtinctly: But the Heart wiſhes it were ſo, and at length comes to believe it is ſo: And when others indulge and flatter its Vanity and Seduction as to that Point, it gladly depends upon their Error, and is confirmed thus in its own. V. Character.

II. *But*, ſays the Apoſtle, *who maketh thee to differ from another? And what haſt thou that thou didſt not receive? Now if thou didſt receive it, why doſt thou glory, as if thou hadſt not received it?* Point out if poſſible any thing that was not given you. Pray, trace back to its firſt Original the thing that diſtinguiſhes you from others, and endeavour to find any Merit of your own prior to the Favours and Bounty of God. Now, what do you find in your Retroſpect that is truly and properly yours? Does that Nothingneſs from which you firſt ſprung appear to you well worthy that you ſhould have a Complacency in it? Have that Darkneſs and Injuſtice from which the Grace of God has delivered you, have they, I ſay, duly prepared you to and made you fit for it? What then have you that you did not receive *gratis?* How then dare you glory in it as if you had deſerved it? Do you not then conceive, that that very Merit is given you, ſince it is that which diſtinguiſhes you from others, and whatever diſtinguiſhes you is the free Gift of God? *Who maketh thee to differ from another? And what haſt thou, which thou didſt not receive?* Do not you in vain look for an Exception to a general 1 Cor. iv. 7.

V. Character. neral Rule which admits of none? Of two things either you differ not from the unjuſt, or, if you do, it is by the meer Grace of God. There is nothing in you that makes you differ from another, or, if there is, ſure you received it. In ſhort, you are much poorer than others, or elſe you are more indebted than others to that divine Mercy which has diſtinguiſhed you. Why does the Goodneſs and Bounty of God make you forget your own Miſery and Unworthineſs? Why do you diſhonour his Gifts through your Ungratefulneſs towards him and your Pride towards your Fellow-creatures? Why do you endeavour to impoſe on them, by making them believe, that there is a real Difference between them and you, and of which you are the firſt Principle or Origin; *If thou didſt receive it, why doſt thou glory, as if thou hadſt not received it?*

SECT. IV.

I. IT is on account of the Jealouſies and Contentions of the *Corinthians* about thoſe who had been their Teachers in the Goſpel, that St. *Paul* aſſerts and eſtabliſhes theſe important Truths: *viz.* That whatever diſtinguiſhes us from others proceeds from the meer Bounty of God: That * we owe every thing to him, and that we cannot glory, without forgetting that we received it. This Obſervation is very remarkable: For it informs us, that it is to divine Providence that we are beholden for all the outward Events that ſerve to fit us for Faith: That the Choice of our Teachers depends intirely on her: That their Talents and Works are Gifts beſtowed on us as well as our own Docility; and that we are conſequently miſtaken, when we attribute to Education,

* 1 Cor. iv. 6.

Education, to the Merit of our Fathers and Masters, to some unforeseen Event, to our Reading and Conversation, and to an happy Temper and our natural Dispositions, the Beginnings or Progress of our Virtue: Because whatever makes us differ from others is a mere Effect of God's free Will, an unmerited Favour, an intirely free Gift which might have been granted to any other, to which we had not the least Right, and which gives us no Privilege at all to raise ourselves above others. V. Character.

II. This is the Reason why Charity is not puffed up and elates not herself on account of the Gifts she has received. She remains united to her Brethren out of Humility, and submissive to God out of Gratitude. She separates herself from Nobody through Vanity; because she refers and attributes to the eternal Truth whatever she received from it: And she not only does never affect to have any Preeminence above others, from any Thought that she received more than they, and that God has bestowed on her more excellent Gifts than he did on others: But she readily believes, that others have been preferred to her; and out of a most sincere and downright Humility, she really looks upon them as indeed superior to herself. In this, she follows not only Advice, but the Law of Jesus Christ himself, who speaks thus to us by the Ministry of his Apostle. *Let nothing be done through Strife or vain Glory: But in Lowliness of Mind let each esteem others better than themselves.* Phil. ii. 3.

SECT.

V. Character.

SECT. V.

I. THESE Words have been already quoted in * another Place, wherein we ſhewed the full and utmoſt Senſe of them: But as they are here in their proper and natural Place and of the utmoſt Conſequence, it is of Moment to ſift and examine them to the Bottom. Firſt, they are, as I remarked juſt now, not a ſimple Advice, but an expreſs Law: Or elſe, Envy and vain Glory would not be real Vices neceſſary to be ſhunned: Nor would St. *Paul* have pointed out to us the right Way to avoid them, by ordering us to eſteem others better than ourſelves. Secondly, the Belief he requires us to have is a real and inward Sentiment, grounded on the Perſuaſion and moſt intimate Teſtimony of Conſcience. It would otherwiſe be a mere Ceremony, or an Opinion quite foreign to our Heart, forced, and even belied by a contrary Conviction, or a dangerous Hypocriſy which would overſpread Truth with Falſhood, and make Charity and Humility, that is, the moſt eſſential Point of Chriſtianity degenerate into Diſguiſe and Untruth.

* 3 Char. §. 3. n. 3. p.

II. Thirdly, that Humility which St. *Paul* requires, and which is the Spring of our eſteeming others better than ourſelves, cannot but be very earneſt and ſincere; becauſe Humility is eſſentially the Love and Knowledge of Truth, and nothing is more oppoſite to it than Falſhood and Hypocriſy; becauſe it would be a downright Weakneſs, a baſe Flattery, or a Piece of Ingratitude towards God, if, in debaſing herſelf with Reſpect to others, ſhe did not act knowingly and out of Principle; becauſe ſhe would be Pride in Effect,

Effect, by imitating the Modesty and Lowliness of true Humility, and by putting on the Outside of it so justly reverenced by all truly virtuous Minds, without having either its Dispositions or Sentiments: In short, because, if the Humility were false, the Charity would certainly be so, and because false and counterfeit Virtues cannot withstand the opposite Vices with any Success; at least Vices so very strongly rooted in Men's Hearts as Pride and Jealousy generally are: *Sicut pars Charitatis est humilitas*, says St. *Leon*, *ita pars humilitatis est Charitas*. "Humility makes "a Part of Charity, as in like Manner Charity "makes a Part of Humility." One of these Virtues can never be false, if the other be true and genuine: The one cannot be meer Compliment, Ceremony, or an Outside without Reality, if the other be rooted in the Heart. There is then nothing but what is very earnest and perfectly exact in this Precept of the Apostle: *Let nothing be done through Strife or vain Glory: But in Lowliness of Mind let each esteem others better than themselves.*

V. Character.

Ep. to Dæm. Ch. xxi. Which is attributed to him by some.

SECT. VI.

I. BUT is it possible, they will say, to blind one's own Eyes so far as not to perceive the vast Difference which is very often between the Persons about us? If we are allowed to see it with Regard to others, why will it be a Crime to own and acknowledge it on our own Account? Can a Man of Wit and great Learning very sincerely place himself below an illiterate and senseless Man? Would not a Person, whose Life was always innocent and full of good Works, very much injure Reason, by wresting her own Sense

V. Character. to perſuade herſelf, that another void of all Virtue and Piety is nevertheleſs above her? Can the Mind be thus commanded to reſiſt all Manner of Evidence? Nay, would it not have been confounding all, and putting Vice on the ſame Level with Virtue, to endeavour at finding any Equality or Compariſon between a good Man and a Profligate? And, what is ſtill more, to oblige the good Chriſtian to confeſs, that the wicked and profligate perſon is better than he? Does not ſuch an Injuſtice reflect with Diſadvantage on the Gifts of God? And does it not deſtroy the Difference which his Grace has put between thoſe it has juſtified and ſuch as do perſiſt in their Impenitence and Hardneſs of Heart?

II. Before we anſwer thoſe Difficulties, which indeed are very great, and are ſtill more ſo in the Eyes of human Wiſdom; I deſire we may for a while forbear drawing any Parallels between Qualities evidently oppoſite, as Virtue and Vice, Learning and Ignorance, Compaſſion and Cruelty: And I ſhall ſuppoſe, that the Perſons to be compared are ſuch in whom a great deal of Good, blended however with ſome Defects, may be remarked. Will it then be ſo very difficult for each of thoſe Perſons to think himſelf inferior to the reſt, and from the bottom of his Heart to give them the Preference to himſelf? Can they not, without blinding their own Eyes, find out in themſelves a great many Failings and Imperfections, and perceive in the others much Zeal and Virtue? Muſt they needs then renounce their Reaſon, to become attentive to their own Failings, and unattentive to thoſe of others? That Charity which diſcovers to us our own Sins, and excites us to do Penance for them, does ſhe not likewiſe cover thoſe of our Brethren? And Humility,

which

which is always ſenſible of her own Wants, is ſhe not conſtantly ready to admire in others thoſe Advantages, which ſhe either had not or thinks ſhe has not? The Preference we give them to ourſelves is a neceſſary Conſequence of theſe Diſpoſitions; and that which we look upon as very difficult, (and indeed it is very rarely met with among Perſons that live together) would become eaſy and common; were Charity but more vigorous, and Humility more ſincere. V. Character.

III. But Pride excites our Attention on what we have, and our Jealouſy on what others are. We never look on their good Qualities but with very unattentive and unfavourable Eyes: Whereas our Self-love takes ſevere Notice of whatever is offenſive to it in others. It only feels their Wrongs towards itſelf; nay, it almoſt ſees nothing elſe: It is taken up with no other Object; and hence it comes, that our own Virtues are always more preſent to our Sight, and our Defects leſs known and more abſent from our Minds than are thoſe of others; and that a very ſecret Compariſon is continually made within ourſelves, in which we ſeldom fail to get the Advantage over others.

SECT. VII.

I. THINGS being thus, it is no great Wonder, if, being not exerciſed by an holy and habitual Practice of Charity and Humility among our Equals and our Brethren, we find an immenſe Diſproportion between us and thoſe who have no Manner of Virtue, and in whom we remark not one Quality worthy of Eſteem: But, though we were full of Merit, could we for all that be certain of our eternal Election?

V. Character. lection? And though it were true, that thoſe with whom we compare ourſelves have nothing in themſelves worthy of Eſteem; would we be ſo bold to affirm, ſo long as the Patience of God waits for them, that they will infallibly die in their Impenitence, and are actually reprobate? Are we not obliged to fear for ourſelves, and to hope for them? And do we not deſerve, for our Pride, to be for ever excluded from Salvation, if we always look on our own as undoubted, and on that of any Man whatever as being irretrievable and beyond all Hopes?

II. Now, it is no great Matter, when the Preference is real, whether the Diſtinctions are but for a Moment, ſo long as the Equality is eternal. It is not in the Way to, but in the Concluſion of it we are to compare ourſelves with others: And ſince this End is perfectly a Secret to us, ſince it may prove both fatal to us and happy for him we deſpiſe; is it Wiſdom in us, to ſet ourſelves above him? And is it ſo unreaſonable to think, that at the laſt Day he may be placed at the right Hand of Jeſus Chriſt and we on his left; and that we deſerve this Diſaſter, for preferring ourſelves even to the moſt abject and the worſt of Men?

III. If we had already appeared before the dreadful Tribunal at which we are to be judged, and if it was in our Return from thence that we ſhould elevate ourſelves above ſuch Sinners as ſhould not have met with the ſame Mercy as we, we ſhould perhaps be in the Wrong to want Compaſſion for them; but at leaſt we ſhould be certain of our own happy Condition: But we are all in our Way towards the juſt Judge; we all carry our own Iniquities, which are got above our Heads, and are more in Number than our Hairs; we

Pſalm xxxviii. 4.

we are ignorant, whether we shall be blessed or cursed; we tremble as we advance every Day towards the fatal and decisive Instant; we are sure however, that those who have practised Mercy will likewise find Mercy; that those who have neither judged nor condemned others will themselves be neither judged nor condemned; that Charity and Humility may cover a Multitude of Faults, whereas our Pride and false Confidence in our own Righteousness render them unpardonable: And yet notwithstanding all these well known Truths, notwithstanding all our own pressing Dangers, we all the Way entertain and busy ourselves with the Thought, which of us is best, which is greater or less; without remembring that Part of the Gospel, where Jesus Christ asked his Disciples, what they had been discoursing about in the Way, and the mortifying Silence they all were forced to keep; because they had disputed about their Preeminence over each other. *What was it that ye disputed among yourselves in the Way?.... For by the Way they had disputed among themselves, who should be the greatest.*

V. Character. Ps. xl. 12.

SECT. VIII.

I. THOUGH we were called by God to so high a Dignity as Apostleship is, and had we discharged the Duties of this Ministry with the same Fidelity, Labour and Success as St. *Paul* himself did; yet ought we to * fear as well as he, lest, after having contributed to the Salvation of others, we should ourselves prove of the Number of the Reprobate. For Justice and Perseverance in Justice are two distinct Gifts, which may be and very often are

* 1 Cor. ix. 27.

V. Character. divided. It is on Purpoſe that God mixes many Chriſtians who are juſt only for a Time with his Elect, to keep the moſt virtuous and holy of them in Fear and Humility, and to hinder their preferring themſelves to any Body whatever, till the laſt Moment of their Lives, during which they are perpetually expoſed to Temptations and Falling, always depending on an Help merely gratuitous, and never owed to any Man living.

II. For our Inſtruction it is, that ſo many Perſons, whoſe Beginnings were infinitely happy, happen to end in a Manner ſo diametrically oppoſite. It is in order to fright us by their Example, and to cure us of a Preſumption, that God, by his moſt profound Decree, does not in an efficacious Manner help and ſuſtain People who were indeed much better than we. Their Blood will be infallibly demanded again of us, if the dreadful Inſtruction ſuch People afford us does not beat down our Pride: And we ſhall be anſwerable for the eternal Loſs of ſuch Chriſtians as do not perſevere, if we raſhly flatter ourſelves that we ſhall do ſo. But if it is evidently true, that we are under a real Uncertainty on this important Article; what do we boaſt of? What have we more than the reſt of Men, if we are not diſtinguiſhed from them by Perſeverance? What do then the imaginary Preferences we think we deſerve amount to? And how dare we to place People below us whom God will reform and juſtify whenever he pleaſes; whom he will take up out of the Duſt, and permit us perhaps to fall into it again; and to whom he will give a perſevering Charity and Humility, juſtly refuſing us the like Favours on Account of our Preſumption and Ingratitude.

III. We are daily Witneſſes of his infinite Mercy towards ſuch as were moſt unworthy and

remote from it, and of his ſevere Juſtice towards thoſe whoſe Salvation ſeemed almoſt certain. Some riſe from their Graves, while others relapſe again into them. An unexpected Grace and Mercy reſcues and draws out of the Abyſs ſome, whom we had no Manner of Hopes of, whilſt an unforeſeen Temptation overthrows others, from whom we might have expected every Thing. The Ways of God are not our Ways: His Decrees are impenetrable: His Elect are known to none but him. Perſeverance, which is the Seal and Badge of our eternal Election, is granted to none but thoſe who are the Children of the Promiſe, as *Iſaac* was. The others, like the * Children of *Abraham* got by *Keturah*, are contented to receive a few ſmall Preſents, and to be diſinherited and diſmiſſed. *Noli* † *altum ſapere*, cries St. *Paul* to all good Chriſtians, *ſed time*. "Be not high-minded, "but fear." You ſtand upright at preſent, but you may eaſily fall; the Place you are in is ſloping and ſlippery, it is ſurrounded with Precipices, and incompaſſed with Enemies either open or concealed: Be not attentive to look at thoſe who are below you; but fear leſt a falſe Step ſhould make you fall back again headlong into the Bottom of the Abyſs that fills you with Horror. *Let him that thinketh he ſtandeth, take heed leſt he fall.*

V. Character.

* Geneſ. xxv. 6.

† Rom. xi. 20.

1 Cor. x. 12.

SECT. IX.

I. IT is very remarkable, that St. *Paul* does not ſay: *Let him that ſtandeth*; viz. *Let him that* is firm and upright *take* Heed leſt he fall: But that he only ſays: *Let him that* thinketh *he ſtandeth*; Qui ſe *exiſtimat* ſtare: Becauſe

V. Character. nothing is more difficult, than to have ſure Marks of our Righteouſneſs; and we are obliged to acquieſce and reſt contented on that Head, with the Teſtimony of our own Conſciences, and that of our good Works. This Teſtimony may be ſufficient, to inſpire us with an humble Confidence in God's Mercy when we pray, and to fortify ourſelves with a modeſt and decent Courage, againſt our own Terrors in the Uſe and Adminiſtration of the Sacraments: But it can never procure us a thorough Certainty, nor inſpire us with a poſitive and unſhaken Confidence. *Yea, I dare not*, ſaid the great Apoſtle, *judge mine own ſelf. For though my own Conſcience reproaches me with nothing; yet am I not thereby juſtified: But he that judgeth me is the Lord.* What Conſcience can be ſo perfectly pure and enlightened as was that of St. *Paul?* And who can pretend to compare his good Works with the Labours and great Sufferings this holy Perſon had undergone? Who then would dare, after having ſeen him thus reſerved and circumſpect in judging of his preſent State, to decide and boldly pronounce on his own Condition and Righteouſneſs; and what is ſtill worſe and more inexcuſable, to prefer himſelf to others, or even to any ſingle Perſon, under the Perſuaſion of his being more juſt than he?

1 Cor. iv. 3, 4.

II. It is in order to reſtrain theſe unjuſt Sentiments, that Jeſus Chriſt has ſet before our Eyes the *Phariſee* and the *Publican*, and thus diſplayed to us, how different from our Thoughts is the Judgment which God makes of true and falſe Righteouſneſs. The Evangeliſt ſays expreſly, that ſuch a Parallel concerned certain Men, *who truſted in themſelves that they were righteous, and deſpiſed others.* Qui *in ſe confitebant tanquam juſti,*

& aſpernabantur cæteros. All ſuch, therefore, who prefer themſelves to others, muſt take to themſelves what is ſaid of the *Phariſee* their proper Repreſentative; and muſt apply to thoſe whom they deſpiſe what is ſaid of the *Publican.* V. Character.

III. The *Phariſee* is perſuaded of his own Righteouſneſs, by more than a bare Opinion deſtitute of Proofs. He is chaſte; an Enemy to Fraud and Rapine; very exact in paying the Tithe of all his Goods, and ſo far mortified himſelf, as to faſt twice in every Week: He acknowledges, that his Virtues proceed from God, ſince he thanks him for them as his Gifts; he only prefers himſelf to the Tranſgreſſors of the Law; he only follows the public and general Prejudice againſt the Profeſſion of a Publican; (a Prejudice which Jeſus Chriſt himſelf occaſions and ſeems to juſtify, in often putting Sinners or Infidels on the ſame Level with Publicans:) He ſpeaks of one of them merely by Chance, and becauſe he ſees him in the Temple, having no perſonal Enmity or Grudge againſt him. It is true, he unſeaſonably mentions him in his Prayer, wherein his Name was wholly ſuperfluous; but if he does no Injuſtice in preferring himſelf to him, it is of little Conſequence, if he ſays in his Prayers what he had the Privilege to think and ſay at all other Seaſons. We know what Jeſus Chriſt adds: *viz.* That the Publican alone was juſtified, and that the Phariſee full of his own Righteouſneſs was not. But I would aſk thoſe who prefer themſelves to others, if, before Jeſus Chriſt had explained the Matter, they would have been ſhocked at the Opinion the Phariſee had entertained of the Publican; and whether they would have blamed him, for having placed himſelf above him? I would aſk them likewiſe,

V. Character. whether thoſe above whom they place themſelves are in a more odious and deſpicable Station than the Publicans? In the third Place, I would aſk them, whether the Deſign of Jeſus Chriſt in this Parable was not evidently to teach us, never to prefer ourſelves to any one whatever, nor even to People of the moſt deſpiſed and diſcredited Profeſſions? I would aſk them, in ſhort, how they dare, after ſo ſevere and poſitive a Piece of Inſtruction, ſtill to prefer themſelves to any Body, and ſo draw upon themſelves the Reprobation and Diſpleaſure of Jeſus Chriſt.

SECT. X.

I. THE Phariſee ſaw indeed his Works, but perceived not in the leaſt his own Heart. He ſaw the Outſide of the Publican, but was perfectly ignorant of what the Grace of God was working within him. He knew not, that whatever a Man's Character may be, it is his Heart that gives it him; and that none but God is able to dive into the Depth of that. He did indeed juſtify himſelf in the Preſence of him who is the only Source of Righteouſneſs. He did condemn the Publican before him who might whenever he pleaſed abſolve and change him *into* a Son of *Abraham*. He ſeemed to give God Thanks for his Gifts: But he did it only, the better to perſuade himſelf, that he was full of them; and to inſult the indigent Condition of the Publican. He puſhed away Mercy from himſelf, in thinking he was rich; and drew it down on the Poor who was the Object of his Scorn. He loſt the Benefit and Merit of his own good Works, by putting his Truſt in them; and he knew not, that the Humility of the

the Publican did cover his Faults, and was to him in lieu of Merit. V. Character.

II. *Who can say, I have made my Heart clean: I am pure from Sin?* Who can know whether he is worthy of Love or Hatred? After the wise Man has said in so express and general Terms, that all Men are perfectly ignorant whether they are so or not. *No Man knoweth if he be worthy of either Love or Hatred.* Is there any Man, to whom what St. *Paul* says to the *Corinthians* may not be properly applyed? And who has the least Right to * *judge of himself or of others before the Time,* or without staying *until the Lord come, who both will bring to Light the hidden Things of Darkness, and will make manifest the Counsels of the Heart: And then shall every Man have Praise of God.* Prov. xx. 9. Eccl. ix. 1. * 1 Cor. iv. 5.

III. By Vertue of what Privilege is it, that certain People, (instead of being taken up with the Thoughts of their own State, and of feeling the Weight of the Burden lying on their own Shoulders) pretend to examine that which lyes on those of others; and to justify themselves, by comparing themselves with Them, instead of comparing themselves with God's Law, which condemns them on so many Accounts? *Let every Man prove his own Work.* Let every Man examine himself: *And then shall he have Joy in himself and not in another.* Our Business is not to know what others are or do: No one is just by Comparison: But true and real Justice alone distinguishes him for such. *Every Man shall bear his own Burden.* Our Burden becomes not lighter, because we fancy that of another Man to be heavier. Every Body has enough of his own to bear; and nothing is a greater Proof of our not bearing it properly, than when we take notice how another Man carries his. Gal. vi. 4. Ibid. v. 5.

V. Character.

SECT. XI.

I. WHEN Jesus Christ was preaching in *Galilee*; when he was there doing many Miracles, and was followed and admired by great Crouds of People; who would have dared at that time to have made any Comparison between this * happy Province and the Land of the *Tyrians* and *Sidonians*, who lay in the darkest Idolatry? And which of us would have made any Scruple to prefer the numerous Croud of Disciples whom the Favours and Miracles of Jesus Christ had procured him, to them? Nevertheless this was not the Judgment he passed upon them. † The *Tyrians* and the *Sidonians*, who would have been converted, had they seen his Miracles, and would have repented in Sackcloth and Ashes, were in his Eyes much less criminal than those who followed and admired him, without Conversion. § *Capernaum*, which he had preferred to *Nazareth* his own Country, seemed to be exalted up to Heaven by this glorious Distinction: But it was in Reality more criminal than the Cities which had been destroyed by Fire from Heaven; and it was at last to be brought down to Hell, and abased below them.

§ Matt. xi. 23.

II. What deceived the Inhabitants of the Cities wherein Jesus Christ did preach the Gospel, and marked almost each of his Footsteps by Favours and Prodigies, was, that they well perceived, in what Things they were honoured

* The People which sat in Darkness saw great Light. *Matthew iv.* 16.

† If the mighty Works which were done in you had been done in *Tyre* and *Sidon*; they would have repented long ago in Sackcloth and Ashes. *Matthew xi.* 21.

above

above others; but did not see the Obligation they were under, to make their Advantage and give a good Account of it. They took their own Admiration and Joy for an earnest and actual Conversion; and they fixed their Attention on an exterior Privilege, without ever considering, that the more was given them the more would be expected from them. So it is with many, who think themselves rich, because they have indeed received much; but who take little Notice what Use they made of it, and the severe Account they must give thereof, not to Men of Facility, who, like themselves, have squandered away their Master's Goods, but to Jesus Christ himself, who knows the full Price of what he paid for them, and the Use they ought to have made of it, according to his Purpose and Intention.

V. Character.

III * Before the rich Man had called the unfaithful Steward who had squandered away his Goods to an Account, he was looked upon by all the Tenants that were under him, as one who had the sole Confidence of his Master, and was thereby almost as rich and powerful as he: But when his Lord asked him for his Account, and declared to him, that, to punish him for having wasted his Goods, he was resolved to take from him the Administration for ever; he on a sudden proved to be poor and helpless, being neither able to work or beg. The same happened to that Servant, † who, before his Master called him to Account, was very expensive, and had all the Appearance of a wealthy, rich and magnificent Man: For he proved to be indebted 10000 Talents. *Viz.* 40000000 of Livres, which he had wasted: But when his Books came to be opened, all Things there appeared in Confusion; and he was convicted, not only of having been lavish, but

* Luke xvi. 2.

† Matt. xviii. 24.

V. Character. but also of being wholly insolvent, and infinitely poorer than those who had nothing.

IV. Who is the Man, whom these shocking Examples ought not to cure of all Manner of Conceitedness for the Gifts he has received, and of all Desire of preferring himself to any other? We are all of us warned, that more will be expected from such as shall have received more: We know that it is not enough for us barely to return the Talent which had been trusted to our keeping; but that also we must improve it more and more by a holy and good Use of it. The Rule and Method by which it is to be demanded again of us are quite unknown: What we understand in general is, that they are, according to our own Notions, strict and severe. *We know thee that thou art an hard Man*; (did a Servant like ourselves say to his Master) *reaping where thou hast not sown, and gathering where thou hast not strewed:* Which was as much as to say, that God requires from us much more than our common Prejudices make us believe he does. How then can we, knowing all these Things, do any thing but tremble in Proportion to what we receive; instead of comparing ourselves with those who receive less, and who thereby are free of that Account, by which perhaps we shall prove perfectly insolvent?

Matthew xxv. 24.

SECT. XII.

I. BUT on what Ground do we think that others have received less than we? Sure the Question is not merely about outward Riches, which are common both to the just and the unjust; and which always end in the Grave, as do Birth, Wealth, Honours, Credit and Authority. Those

Thoſe we have now in view are little ſenſible of theſe Advantages: And, as St. *Bazil* ſays, there is nothing great in them except the Danger that attends them. The Queſtion is then about ſuch Diſtinctions as are more real, and conſequently relate to Religion and Piety. But which of us has Eyes ſharp and penetrating enough, to perceive either in himſelf or others what God is ſecretly working? Who is he, that has been preſent at his Decrees, and known the Diſtribution of his Gifts? To whom has he revealed the Myſtery of his Grace and the whole Oeconomy of our Salvation; that he might be able to judge of the Eſtabliſhment and Progreſs of his Reign in the Soul of Man? The moſt ſhining Gifts are not the moſt excellent; and we are very often miſtaken, by looking on as Gifts what is nothing but Pride and Swelling, nothing but Preſumption and human Strength, founded on no other Principle but that of ſome violent Paſſion, and on what appears great and ſublime only to ſuch as are ſeduced by Vanity, and is in Reality meer Abomination in the Eyes of God, according to this expreſs Saying of Jeſus Chriſt; *That which is highly eſteemed among Men, is Abomination in the Eyes of God.* And it muſt be remarked, that it is with regard to Juſtice and not to meer human Qualities that Jeſus Chriſt ſpoke after this Manner: *Ye are they*, ſays he to the *Phariſees*, *which juſtify yourſelves before Men; but God knoweth your Hearts: For that which is highly eſteemed among Men is Abomination in the Sight of God.* We may then eaſily happen to be in the ſame Illuſion with the *Phariſees:* It may happen that even of ſuch Gifts as relate to Righteouſneſs we may deſpiſe ſuch as are granted to the meek and lowly; while we imagine ourſelves to have received

V. Character.

Luke xvi. 15.

V. Character. ceived ſome more ſignificant ones, which are ſo only in the Eyes of Men, and which God rejects as abominable.

II. But though theſe Gifts were never ſo real; if they are not Charity, they are perfectly uſeleſs to us, and even render us criminal, by the Abuſe we make of them. For Charity alone, that is, the Love of God, makes a good Uſe of every Thing: She alone refers every Thing to God, as the principal and ultimate End of all Good. Other Gifts which are ſeparated from the Love of God, and are conſequently void of Order and of no good Uſe, are immediately perverted. The Love of ourſelves ſeizes on them, makes itſelf abſolute Maſter of them, and renders them ſubſervient to its own Glory: This Self-love is never to be corrected in us, either by the Gift of Tongues, or by that of Miracles, or that of Prophecy, or of the Knowledge of the moſt profound Myſteries. It, on the contrary, becomes but the ſtronger and more dangerous by thoſe Gifts: Becauſe it aſſumes to itſelf all the Glory of them, and grounds its doing ſo on a thouſand pretended Diſtinctions that flatter it. Even the Gift of ſuch a Faith as tranſports Mountains, joined to the Diſtribution of all we have towards nouriſhing the Poor, and to the moſt cruel Martyrdom, ſuch as that of being burnt alive, is not capable of purifying the Heart, or of baniſhing Pride out of it. It is neceſſary to make it chaſte and pure, that Charity ſhould take it off from itſelf to unite it to God, and hinder it from polluting and perverting his Gifts, in holding them in Unrighteouſneſs, and making them ſerve to the Gratification of its Vanity. Whatever ſerves to feed Vanity, becomes the Inſtrument of our Slavery and Dependence: And

the more we are loaded with those Advantages which are not derived from Justice, the more we deviate from it, if the Love of God does not keep the Soul within the narrow Path of Humility. V. Character.

III. If therefore we happen to applaud ourselves, and to glory in God's Gifts; if we put our Trust in them, and dare either to compare or to prefer ourselves to others; from that Moment we evidently deviate from Charity: For Charity is not puffed up; *Charitas non inflatur.* It is then certain, that we are nothing, and that we are in the utmost Danger of losing all we have; for without Charity we are nothing: It is then evident, that we in Reality place ourselves below every one of those above whom we pretend to be: For whosoever wants Charity is already degraded and in the last Rank; and not only in the last, but even in the dreadful Abyss of outer Darkness, into which he is thrown bound Hand and Foot, in Company of him who had entered the Marriage-room, without having the Wedding-garment on. Let us be afraid of the very Shadow of Pride; and let us depositе all our Advantages in the Bosom of Humility. Let us remember what St. *Austin* says, that none of those that are humble can by any Means perish. *De* humilibus *non potest perire.* Let us remember what is written in the Gospel: That we can never with Efficacy believe in Christ, if we are fond of human Glory, instead of seeking after that which proceeds from God alone: *How can ye believe, which receive Honour one of another, and seek not the Honour that cometh from God only?* John v. 44.

IV. Let us compare Humility, which in the greatest Degree is in Jesus Christ, with Pride, which

which is ſuperlatively ſo in Satan: Let us compare the infinite Majeſty of the Son of God with the Miſery and inconceivable Ignominy that attends the apoſtate Angels: Let us compare the various Steps by which we arrive at the Imitation of the Charity and Humility of our Saviour, with the Degrees by which we come down to the horrid Reſemblance of the old Serpent ſwelled with his own Venom; and let us never forget, that Charity is eſſentially an Enemy to all Swelling, to Hypocriſy, to the Leaven of the Phariſees, and to all Deſire of appearing more than in reality we are: And that ſhe on the contrary is humble, and modeſt; a Friend to Obſcurity, timorous with Regard to Praiſe, more timorous ſtill with regard to all Diſtinctions and Preeminence; always ſatisfied when overlooked or forgotten, and gladly preferring whatever might help it to lye concealed, to what might make it manifeſt.

VI. Character. The Sixth ARTICLE: Or, the Sixth CHARACTER of CHARITY.

* Οὐκ ἀσχημονεῖ. *Non eſt faſtidioſa.* Eraſmus.

*Charity is not * diſdainful*, or, *doth not behave itſelf unſeemly.*

SECT. I.

1. THE Latin Verſion has it, *non eſt ambitioſa.* "Charity is not ambitious." And it is the Senſe of the original Term, though it is leſs exact and extenſive: For it may be aſked, what is meant by *being ambitious*; and the Word *diſdainful* explains it. Beſides, one might be apt to think, that Ambition is not always carried ſo far as Diſdain: Though it really

is inſeparable from it. The Deſires of Ambition are made manifeſt, or appear by its Diſdain: As this Deſire is more ſecret and owned with Reluctance, it conſequently is leſs reſiſted. But the diſdainful Scorn of whatever oppoſes that Deſire diſconcerts it, and forces it to break out and blaze. It is on this Diſdain and Scorn that St. *Paul* endeavours to make us fix our Attention; in order to inſtruct us how to diſcern, whether our Hearts are pure or not, and whether they do not give Way to and ſeek for ſome vain Grandeur or frivolous Diſtinction or Prerogative in this Life, that may raiſe us above the reſt of Men. We might deceive ourſelves, in affirming poſitively, that we deſire nothing; but if we really find nothing beneath us in the Service of Jeſus Chriſt and that we do to our Neighbours; if indeed we accept without Reluctance and even with Joy, whatever renders us obſcure, and whatever places us below others, we have juſt Grounds to think, that Charity reigns in our Hearts, and that Ambition is baniſhed thence. VI. Character.

II. There are very few among ſuch as profeſs Virtue, that will freely own, that they have any Ambition, or that even they are ſtrongly tempted to it. It is only among the Followers of this preſent World, and even of a certain Rank and Profeſſion among them, that we ſhall meet with ſuch a Sincerity. But this happens, becauſe the People of this World have made Ambition a Virtue, of which they conſequently are very far from being aſhamed. It is, according to their Opinion, a Part of that Courage and Nobleneſs of Soul, which becomes the Principle and the Motive of Merit; and which ſerves it as a Spur, to carry it up to the Rank, the Reward and Recompences of which it is worthy.

VI. Character. worthy. If this Treatiſe was written for them, we ſhould endeavour to undeceive them, and to ſhew them, how unworthy of Virtue is the Motive they aſcribe to Merit; and how inferior to true Merit are the Recompences with which they are ſatisfied. But thoſe Men who know neither Jeſus Chriſt nor the Price of his Humiliations and Sufferings, nor the immortal Glory he has merited for us in ſubmitting to them, muſt be prepared by Ways much farther fetched, for the Truths which human Wiſdom calls Folly and Madneſs: And we muſt be contented only with ſpeaking of thoſe Truths, before ſuch as love and reſpect them.

SECT. II.

I. AMBITION, though it is one of the Conſequences and Effects of Pride, nevertheleſs differs from it in this; that Pride may be ſatisfied with a ſecret Complacency in the true or falſe Perfections of him who is governed by it, or with a bare Deſire of winning to one's ſelf the Eſteem and Admiration of others, without pretending to any outward Preference, marked out either by the Rank or Preeminence due to our Station or Employment: Whereas Ambition has for its immediate Object that kind of Preference, and can never be ſatisfied with inviſible or ſecret Diſtinctions, which procure it no Authority over others. It is that Authority, this exterior Sovereignty and Dominion over others which ſtirs up her Deſires. She would rather conſent to loſe ſome Part of the Eſteem and Love of Men, (though ſhe deſires them with the utmoſt Eagerneſs) than permit any one to ſet Bounds to her Authority; and ſo diminiſh the vaſt Pleaſure ſhe takes in ruling over others.

II. When

II. When there is no longer any Likelihood of mounting any higher, and all the Paſſages to Advancement are abſolutely ſhut up; People that are reaſonable, and who are not taken up with Chimera's are then eaſy; and they not only appear to be without any Ambition, but they even think themſelves perfectly incapable of being tempted by it. Nevertheleſs, if ſome outward Alteration offers them the leaſt Appearance of a Way to get out of the Condition in which they lye unknown and obſcure, it ſeldom happens, but that as eaſy and as free from Care as they ſeem to be, they are then agitated with ſome Deſires, and flattered with ſome Glimpſe of Hope: It is rare that they ſteadily reject all the Projects and Schemes which crowd into their Minds; and it is ſtill more rare, that they keep any Degree of Piety and Fervour, when once they give Ear to what Vanity prompts them to do for the preſent, or ſeems to promiſe them for the future: They then experience the whole Strength of the Spring the Force of which they did not ſuſpect, becauſe it was reſtrained, and as it were preſſed down with the Weight of Neceſſity and Conſtraint: They then perceive, how groſly they had been miſtaken, in thinking, that their Heart was at Eaſe, and proof againſt all manner of Temptations, by an unconquerable Indifference for all worldly Things; and they perceive with the utmoſt Grief, without having at the ſame time any Courage to reſiſt, that this dawning Paſſion deprives them of all Attention to reading and Prayers; that it ingroſſes all their Thoughts; that it devours and conſumes all their inward Good; and that it leaves them a meer Outſide of Piety, quite deſtitute of all Subſtance, Truth and Comfort. IV. Character.

VI. Character. III. A Minute is sufficient for this dreadful Passion to make all this Havock in the Soul. The smallest Root of it, if not quickly plucked up, presently becomes a Tree, the deep and strong Roots whereof twine about the Heart. Its malignant and venomous Quality is as quick and powerful as the Bite of a Viper; and the Experience of so many Persons, whom the Devil has perverted by this fiery Dart which they ought to have extinguished by an humble and watchful Faith, ought to fill with Amazement all such as know how to value the precious Gift of Peace which Jesus Christ preserves in their Hearts and Minds.

SECT. III.

1. THOSE who have abandoned all, to devote themselves intirely to Jesus Christ, were never able perfectly to abandon and get rid of themselves. It never was in their Power intirely to banish from their Heart those Lusts which followed them and entered with them into their Asylum, and hid themselves in the most secret Recesses of their Solitude. They retained in Spight of themselves some Remains of the old Man when they put on the new; and, as we are perfectly unacquainted with the first Fruits of the new Man, while on the contrary the Relicks of the Man of Sin dwell in us as in their native Country, every thing crosses the Growth of the first Fruits, and favours these dismal Remnants. We must absolutely live alone to destroy all the Fewel of Ambition: But should we not deprive ourselves of a thousand Helps, by so parting with our Brethren, and by thus robbing ourselves of their good Example and wholesome Advice?

Advice? The Grace of God which did formerly ſpread itſelf ſo abundantly in the Deſart, ſeems to have withdrawn thence; and it has ſeldom happened to communicate itſelf to ſuch as begin where they ought to have ended, by retiring into a Solitude before they had been inſtructed in the Ways of common Life, and under able Maſters how to know and overcome their own Paſſions. VI. Character.

II. People are amazed to hear, that intirely to deſtroy all the Fewel of Ambition one ought to live abſolutely alone: But this Surprize proceeds meerly from a falſe Prejudice much like that of the People of the World, who very little underſtand the Heart and the Paſſions it is agitated with; who can never conceive that Ambition can have any other Motive than the Object that engages them, and who regard as Childiſhneſs and Puerility all the outward Diſtinctions that can be among thoſe who paſs in the World for being as good as dead and quite forgotten, and who can pretend to no more than a very frivolous Preeminence. The Heart in all Men is the ſame, before the Grace of God has purified it, or when that is no longer the Principle of all its Motions. Cupidity is in all of the ſame Nature; and it would alſo have in all the ſame Force and Extent, did not the Fear of God and other outward Bars moderate or keep it confined.

III. The Objects that excite Ambition may change; but ſhe never changes. She attacks the inſignificant and the little, and adheres to them, when ſhe wants thoſe of Conſequence and the great to vent her Rage upon: And in order to gain ſuch as are within her Reach, ſhe uſes the ſame Diligence and makes the ſame Efforts, as

VI. Character. she would employ against the most important Places, if she could see any Hope of mastering them. It is then an Error to judge of her by Objects. None of them are insignificant with regard to her, when she cannot get at any other; and there is none great enough, whenever she can find any greater still. She cannot be without Attire: She makes shift with the vilest when she is reduced to it, and she will take a Disgust to that whenever she can find better. But the more she is restrained within narrow Bounds, the more eager she is of making new Acquisitions, or of preserving the little that is left her. And thus it comes to pass, that the greater Number of Objects we have taken from her by our quitting this present World, the more active and violent we make her stand up for those that are left; unless we are extremely attentive to curb her as soon as she shews herself; unless we work without Intermission on the purifying our own Hearts through Charity, which is both the greatest Enemy of Ambition, and the only certain Remedy against it.

SECT. IV.

I. THE Design of St. *Paul* in opposing Charity to Ambition, and in giving her the Character of *not being disdainful*, was to teach us, that nothing is vile, nothing contemptible or obscure in the Eyes of Charity, when it is necessary to obey God and serve our Neighbour: Whereas nothing is shining or eminent enough to feed our Ambition; nothing sufficiently considerable in the Places and Employments she fills or wishes for.

II. God's Will is a Reason sufficient to Charity;

rity ; it is her only Rule, it is that alone which ſets a Value on all ſhe does. She joyfully embraces what others reject and ſcorn, provided it be but uſeful to her Brethren. For ſhe equally deſires to ſerve them and lye concealed ; and ſhe finds a double Advantage in an humble but a neceſſary Employment. She is naturally inclined of herſelf to it ; but ſhe waits till God himſelf places her therein ; for ſhe never uſurps any thing : And ſhe is fully informed, that the Affectation of what is humble and low, is but another Sort of Ambition ſtill more dangerous than that which is more open and declared. She diſdains nothing ; but ſhe never thinks of turning to her own Glory a Diſpoſition, which ſhe can by no Means maintain, but by Humility and Thankſgivings. VI. Character.

SECT. V.

I. IT is the ſame thing with ſuch Gifts of God as procure us great Eſteem and Conſideration among Men ; but which are rather deſigned for the Good and Salvation of others, than for that of him who received them. Charity is not deſirous of thoſe ſhining Gifts ; and ſhe prefers thoſe that are more ſecret and more perſonal to her, and which make her Righteouſneſs more true and perfect. She deſires not to be the Eye, or the Ear, or the Hand ; ſhe eſteems herſelf very happy to be in the Unity of the Body, and to live by that Spirit which it is animated with ; ſhe is contented with the laſt Place ; it is even more than ſufficient to her to be the Foot. She diſdains not to be placed at the Hem of Jeſus Chriſt's Garment, or to be one of the Threads of the Fringe that borders it.

VI. Character.

II. She knows that there is a moſt wonderful Order among the Members of his Body, and that it is the Subordination and Dependance of the one on the other, that perpetuates the Influence of the Head on the Members and Extremities, which thus ſeem to reap the whole Fruit of the general Oeconomy. She prefers the Security of being led and governed to that of leading and governing. She had rather be the Head guided by the Eye, than be obliged by her Want of Underſtanding and Capacity as the Eye, to anſwer for all the Faults of the Hand and other Organs of the Body. And if ſhe be but ſure of obeying Jeſus Chriſt and of keeping the good Order he has eſtabliſhed, ſhe not only is eaſy and free from Ambition; but alſo tranſported with Joy and Gratitude.

SECT. VI.

I. IT is chiefly on account of thoſe that are in Authority and honoured with the Miniſtry of the Goſpel, that St. *Paul* teaches us that Charity is not diſdainful. For it is very eaſy for us to abuſe our Authority, and make it degenerate into Domineering and Tyranny: And it moſt commonly happens that we frame to ourſelves very wrong Notions of the Power we have received, of the Uſe we are to make of it, and of the Means that are to be employed to procure it Reſpect and to make it uſeful. Whatever ſeems to put the Superior on a level with thoſe that are ſubject to him, he rejects with Diſdain. We think, that whatever humbles him, does Violence to his Authority. They think his Conduct baſe and weak, who ſubſtitute Tears and Intreaties in the Room of Threatning and Commands.

Commands. They ascribe to Authority all such Distinctions as may just be tolerated, and are not evidently ambitious. They even go so far as to look on Poverty and Want as shameful and dishonourable; and they think it would be disgraceful to their Ministry, should they restrain themselves to what is necessary, and expose themselves to want Necessaries, in order to become useful to others, at least in Example. VI. Character.

II. Charity knows no such Sentiments; nor did she teach them St. *Paul*. * *Nor of Men sought we Glory*, says he to the *Thessalonians*, ... *When we might have been burthensome as the Apostles of Christ: But we were gentle among you, even as a Nurse cherishes her Children. I was in Weakness and in Fear and in much Trembling among you*, says he again to the *Corinthians*. I always was with you in the State of one weak and timorous. *Ego in infirmitate & timore & tremore multo fui apud vos.* I seemed to have forgot my Rank, Dignity and Power. I lived in a State of Lowliness, notwithstanding the good Success of my preaching, and the Lustre of the 1 Cor. ii. 3.

* 1 *Thessal. ii.* 6. *Cum possemus in authoritate esse. Erasmus* translated it thus. Δυνάμενοι ἐν βάρει εἶναι. The vulgar Translation of the Bible has: *Cum possemus vobis oneri esse:* We might charge you with our Subsistence, as being the Apostles of Jesus Christ. But *vobis* is not in the Greek. What precedes and follows has no Manner of Relation to the Subsistence. Human Glory is mentioned before these Words, and the Humility of St. *Paul* after; so that the Translation made by *Erasmus* seems to be more like the Text, and more suitable to the Design of St. *Paul:* ἐγενήθημεν ἤπιοι. The vulgar Translation has; *facti sumus parvuli:* Erasmus; *fuimus placidi:* Mons; *we have behaved with all imaginable Meekness:* All which comes to the very same: But *parvuli* seems to be preferable, because of these Words: *in medio vestrum*, among you.

VI. Character. Miracles which were the Proof of my Apoſtolate. I have been full of Attention, Fear and Circumſpection, leſt I ſhould give Offence to any of you; I treated even the meaneſt of my Diſciples, as if he had been my Maſter. I made none feel the Weight of my Authority, and all the Uſe I made of it was for the Good of others. *Ego in infirmitate & timore & tremore multo fui apud vos*

* Acts xx. 18, 19. III. * *Ye know*, ſaid the ſame Apoſtle to the Elders of the Church of Epheſus, *from the Day that I came into Aſia . . . how I have ſerved the Lord with all Humility of Mind, and with many* † Ibid. v. 31. *Tears . . .* † *Therefore watch, and remember that by the Space of three Years I ceaſed not to warn every one of you Night and Day with Tears.* Inſtead of uſing any Authority over the Inheritance of the Lord, I have practiſed all manner of Humility imaginable: *In omni humilitate.* I refuſed to undergo no kind of Lowlineſs, whenever it was neceſſary to win any of you, to convert him to the Faith, or to invite him to Penitence. I have uſed Tears as well as Words for that Purpoſe. I debaſed myſelf not only before the People, but alſo before each private Perſon: And my Tears, which were no leſs ſincere on account of one ſingle Man than for a Multitude, have flowed from the ſame Source, without Oſtentation or any other Deſign than that of moving and perſuading. Ibid. v. 33, 34. *I have coveted no Man's Silver, or Gold, or Apparel. Yea, you yourſelves know that theſe Hands have miniſtred unto my Neceſſities, and to them that were with me.*

1 Cor. iv. 10, 11. IV. *We are weak*, ſaid the ſame Apoſtle again to the *Corinthians*, *but ye are ſtrong: Ye are honourable, but we are deſpiſed: Even unto this preſent Hour*, (that is, *from the Beginning of my Apoſtolate to the*

the Moment I am writing to you,) we both hunger and thirſt, and are naked, and are buffeted, and have no certain dwelling Place, and labour, working with our own Hands. Being reviled, we bleſs: Being perſecuted, we ſuffer it. VI. Character.

V. What a vaſt Difference is there, between this great Apoſtle and the Paſtors of whom the Prophet *Ezekiel* ſpeaks; who command with Pride and Haughtineſs the Sheep that are ſubject to them, and mind nothing but to make them ſenſible of their Authority: *Cum auſteritate imperabant eis & cum potentia.* Who not contented to eat the Fat, and to clothe themſelves with the Wool of the Flocks, alſo killed the fatteſt of them: Who uſed them hardly, without taking any Care; without Charity; without endeavouring to gather them together when they were ſcattered, and always letting them wander over every Mountain, and over every Hill, and in the Deſart? But, not to compare St. *Paul* with Paſtors ſo very unlike him; do we find among thoſe who profeſs to take him for their Pattern, many Followers of his Charity, of his Humility, of his Diſintereſtedneſs, of his Love of Simplicity, of Poverty, of Suffering, and eſpecially of his conſtant Readineſs to deſcend as low as was neceſſary for the Salvation of his Brethren, and to forget and overlook his own Authority and Power, whenever his Tears and good Example were of more Efficacy. And may we not apply to the Paſtors themſelves what St. *Paul* ſaid to the *Corinthians? I write not theſe Things to ſhame you:* (In ſhewing the Difference between your Sentiments and mine) *But as my beloved Sons I warn you.* Ezekiel xxxiv. 2, 7. 1 Cor. iv. 14.

SECT.

VI. Character.

SECT. VII.

I. BUT why do we look on the Disciple for a Model of a Charity not disdainful; whilst Jesus Christ himself affords us a perpetual Example thereof, from his very Incarnation to his Death? Though equal to his Father, (for he has the same Nature) he has humbled himself for our Sake, in taking on him the Form of a Servant, and in descending so low as to appear in the Resemblance of a Sinner; in submitting to Circumcision and all the Observances of the Law; in freely accepting the Weaknesses and Mortality of our Flesh; and in outwardly appearing to be one of us, and the Son of *Adam* as well as we: He debased himself even to our Misery; in order to heal us: He chose to be born in a Stable, and to have no other Cradle than a Manger: He consented to live obscure; to remain for above thirty Years hidden in the House of a Handicraft; and to pass for an ordinary Person, for one that had no Distinction, no Authority, nor even any Learning. During his public Ministry, he was among his Disciples rather as their Servant than as their Master: *I am among you as he that serveth.* Very little before his Death, and as he was ready to return to his Father, he humbles himself before them all to wash their Feet. A few Hours after he became weak for our sake, so far as to anticipate his Agony by a bloody Sweat, and to have his Spirits exhausted to such a Degree as to want the miraculous Help of an Angel to comfort him. When he was before *Caiaphas*, before *Herod* and in the common Hall; he refused no Indignities, declined no manner of Affront or Derision,

Luke xxii. 27.

Deriſion, to expiate for our Pride. He for our Sake ſunk under the Burden of his Croſs; he was nailed to it for us between two Malefactors: There he expired overwhelmed with Pains and Ignominies; and his Charity, his truly infinite Charity did not diſdain or refuſe any one of the Remedies that were neceſſary for us, nor any of the ſhameful Circumſtances with which the Expiation of our Crimes ought to have been accompanied. VI. Character.

II. It is from this incomparable Model, that all Men, but eſpecially thoſe that are in Authority, are to learn, that Charity is not only free from Pride, but alſo refuſes no Means to ſerve our Neighbour: Though Pride may look upon them as ſhameful; becauſe the principal Glory of Charity is Humility, and Humility alone can bear a Teſtimony both favourable to her and perfectly unſuſpected. For a Zeal joined to Authority may be ſuſpected: But Zeal accompanied with Humility can never be ſo.

SECT. VIII.

I. BEFORE I finiſh this Article, I muſt inform the Reader of two important Things. The firſt, that Ambition never grows old, and is not like the other Paſſions, which Age and a long Exerciſe of Mortification and Penance will ſlacken and infeeble. For it is Age on the contrary, and the Honour of having lived a great many Years in the conſtant Practice of Virtue, which ſerve Ambition for a Pretence, and ſeem to juſtify it: The firſt Places and Ranks being naturally due to an ancient Merit, and an Experience of a long Train of Years giving us ſome Right to conduct others, or at leaſt

VI. Character. leaſt to aſſiſt them with our Counſels and good Advices.

II. The ſecond Thing of Moment which we ought to be informed of, is, that the Diſdain and Contempt which are the Diſtinctions or Tokens of Ambition, never appear in a true Light, but when we are forced to obey ſuch a Perſon as we think to be inferior to us in Merit, or when we are confined to an Employment that requires fewer Talents than we have, or which ſhews that a leſs Confidence is placed in our Merit and Integrity. The Compariſons we in thoſe Caſes are apt to make of ourſelves. with him who obtains the principal Authority, or of our own Talents with ſuch Employments as ſeem not to be ſuited to them, fill the Heart with Agitation and Trouble, and openly diſcovers the Bottom of it. We then ſhould be glad, were we nothing at all; or that the Superior had a Merit univerſally acknowledged. But we ſuffer very much to ſee a Man of an ordinary Merit honoured with the firſt Rank; and we think ourſelves diſhonoured by an Employment not worth the Attention of any other.

III. Thus the Charity which is not diſdainful, is nevertheleſs very ſharp-ſighted, and makes room for Ambition, which is taken up with nothing elſe but herſelf, and is willing to ſerve only to make a Shew: And it ſometimes happens, that very edifying People and thoſe full of good Works entirely loſe the Benefit of a long Life, through an Ambition that preys on them inſenſibly, and robs them at once of their Innocence and Humility.

The

The Seventh ARTICLE: Or, the Seventh CHARACTER of CHARITY. VII. Character.

*Charity * ſeeketh not her own.*

*Non quærit quæ ſua ſunt. Οὐ ζητεῖ τὰ ἑαυτῆς.

SECT. I.

I. THE Apoſtle does not here mean, that Charity ſeeketh not what may contribute to maintain or increaſe her Store; or that ſhe is unconcerned or heedleſs in purſuing her true Intereſt. But he puts it in Oppoſition to Self-love, which inclines thoſe in whom it is predominant to make themſelves the ſole End of all they think or do; to mind nothing in the World but their own Intereſt, and to ſacrifice the Welfare and Advantage of their Brethren to the ſole promoting of that. This odious Character of Self-love is not much to the Honour of Pride which often affects to deck itſelf with a much more noble and generous Diſpoſition; and would take it as a great Offence, if one ſhould accuſe it of a baſe unworthy Self-love, wholly taken up with the Thoughts of itſelf alone, and reduced to thoſe narrow Bounds by its own vile Diſpoſition and Meanneſs. But Pride which owes its Birth to Self-love, in vain ſtrives to hide and diſown the Ignominy thereof: And we can from itſelf never learn whether it be more really noble or ſublime than the corrupted Principle from which it draws its Original.

II. All thoſe who have endeavoured to ſearch and dive into the Bottom of the human Heart, and have added the Light of Revelation and holy Scripture to their own Reflections and Experience, have acknowledged that the Heart of Man,

VII. Character. Man, since the Fall, is solely actuated and possessed with the Love of itself, and that this Love is become the Principle and the End of all its Actions, Desires, Hopes and Fears; that it never concerns itself about Good or Evil; unless they immediately regard it; that it makes itself the Center of every thing round it, and is to itself in lieu of the whole Universe, which it considers no further than as it relates to it, and to which it is an absolute Stranger, in whatever does not unite it to its own Interest.

SECT. II.

I. THE Love of one's self was not thus in its first Original; because it was then subdued and subordinate to the Love of God, which was the Rule, the Principle, and the End thereof. For Man did then love himself lawfully; in first loving God and then himself for the Sake of God; in always referring his Use of all Creatures to him; in looking for his own Perfection and Felicity in none but God; and in uniting himself to him, as to the *Summum Bonum* and supreme Righteousness.

II. But Sin has separated these two Loves. Man has lost the Love of God by refusing to obey him; and he has only retained the Love of himself, which by remaining alone, is become the Master, and has ever since endeavoured to fill the Vacancy in which the Love of God left it by withdrawing from it. Instead of obeying as before, it has assumed the Command; instead of keeping within its true Bounds, it has extended its Territory without either Rule or Measure; instead of depending on good Order, it has spread Confusion every where; and instead of referring

itſelf wholly to God, it has endeavoured to make every thing refer to itſelf; and thus made itſelf the Center of all. VII. Character.

III. This Love being without Rule or Direction, is become a Tyrant by becoming a Rebel. It has in the Heart of Man uſurped the Rank which was due to and fit for God alone: It boldly ſeats itſelf on his Throne; and thus, by governing Man in the room of his true and lawful Maſter, it has perverted his Order and Oeconomy: It has thrown Confuſion in all his Affections and Sentiments; not being able to replace that *Primum Mobile* on which they were perfectly dependent: It has introduced ſuch Confuſion into his Thoughts and Deſires, as makes it impoſſible he ſhould know himſelf again; and it has altered and impaired his true Grandeur by ſo many Weakneſſes, Degradations and Exceſſes; that it ſeems to have made him quite another Creature, which hardly preſerves any Traces of the Hand that firſt formed him.

SECT. III.

I. THUS Self-love has made the World to be a new City, quite the Reverſe of that wherein the Love of God ſways: And had God ſuffered Self-love to govern all Men, without reforming the Hearts of many through his Grace; the whole World would have been but one great *Babylon*, an Enemy to the heavenly *Jeruſalem*; and the Uſurper would have been acknowledged therein for the only Sovereign: While the lawful King would have reigned alone in Heaven through Charity. But God of his Mercy has been pleaſed to reſerve even from the Creation ſome faithful Servants, which prefer him to all other

VII. Character. other things, and which ſacrifice for Love of him not only all other Goods, but even themſelves and whatever they have received at his bountiful Hands.

II. Whence it happened, that two Cities were formed, which now divide all Mankind who are become Citizens of either the one or the other: And theſe two Cities, formed by two different Loves which preſide in them, have taken up their Character. In the one, they love God even to the Contempt of themſelves; and in the other, they love themſelves even to the Contempt of Almighty God. *Fecerunt civitates duas amores duo: terrenam ſcilicet amor ſui uſque ad contemptum Dei: Cœleſtem verò amor Dei uſque ad contemptum ſui.*

Auſt. lib. 14. de civitate Dei c. 28.

III. The Citizens of both theſe rival Cities are not diſtinguiſhed in one and the ſame viſible Society. They are engaged in the ſame Employments; they ſeem taken up with the ſame Cares and Work; they are oftentimes united by the ſame Faith and the Uſe of the ſame Sacraments; they are diſcerned from each other only by the Heart; and while ſome are the natural Inhabitants of *Babylon*, others are Outlaws and Strangers there, and live in the continual Expectation of their Return to *Jeruſalem*, which is their true Country,

SECT. IV.

I. IT even happens very often, that the Citizens of *Jeruſalem* retain ſomething relating to *Babylon*; becauſe their Hearts are divided between the Love of themſelves and that of God; and ſtrive to patch up a Sort of Peace or a Coalition between the two Kings, one of which

has a Right to all, and the other is willing to usurp all. There is no Man in this Life, but what preserves some secret Correspondence with the Babylonian Tyrant, though he obeys in his Heart the King of Jerusalem. For the Charity of the Righteous is not sufficiently perfect before their Death, or able entirely to banish Cupidity, which is nothing in the main but the Love of one's self. Only they resist it: They strive with Success to enfeeble it, and they reduce it to their Obedience, instead of submitting to it. VII. Character.

II. But notwithstanding all their Vigilance and Efforts, they cannot hinder Self-love from always presenting itself to their View; they cannot keep it from being constantly ready to insinuate itself into all their Actions and Desires, to snatch by Surprize some Part of what was designed for God alone, and to strive by an indefatigable Persecution, to corrupt either the Motives or the End of whatever we make Use of to subdue it.

SECT. V.

I. FOR this Reason, it is of the greatest Importance to know an Enemy that is so near a Neighbour: Who has a Retreat in our very Hearts; and who can easily rob us of all our Advantages, in letting us possess all the Out-works. The Vice of Self-love, as I have already observed, does not consist in our being ourselves the Object of it; for we are ordered to love our Neighbour as ourselves: The Fault of the Love we bear ourselves, consists in loving ourselves for our own Sake, and in establishing ourselves as the ultimate End of every thing whatever.

II. Such a Love, which is not only destitute

VII. Character. of the Love of God, but even an Enemy and a Rival to it, has no Reliſh for the true Goods, which are ſpiritual and inviſible, and the greateſt of which are deferred till after this Life. It confines itſelf to ſuch Advantages as are viſible and preſent; and as none of thoſe is the true Good of Man, it makes him become a Slave to all thoſe things, which he ought only to make uſe of; it fills him with needleſs and fruitleſs Deſires, for Things, which are ſeldom granted to our Deſires: It troubles and agitates him with perpetual Envyings and Jealouſies: Becauſe it would monopolize that which muſt neceſſarily be divided; it imbitters him againſt his Competitors, who would diſpute or take from him what he looks upon as his peculiar Happineſs; it gives him an empty Satisfaction, when he ſucceeds, and a no leſs vain Grief and Melancholy, when his Deſires are not anſwered by Succeſs.

III. And as moſt commonly all Projects miſcarry, and all Hopes prove abortive, Self-love does then metamorphoſe the Deſpair into a Sort of Philoſophy, which affects to deſire nothing not in itſelf; but which makes the Soul concenter in herſelf alone, and reduces her to feed on her own Subſtance, by wrapping herſelf up in her own Indigence and Miſery, and by ſeparating herſelf from all the World by an univerſal Schiſm; which does then break out and appear more openly, and which was before but the predominating Diſpoſition of Self-love.

SECT.

SECT. VI.

I. IT is chiefly by this ſchiſmatical Diſpoſition that Self-love is known again ; for Charity, which is always mindful of the Intereſt of others, and always ready to overlook her own Concerns for their Sake, loves to diffuſe and communicate, and never thinks herſelf happy but when ſhe may contribute to the Welfare of others : Becauſe her Goods cannot be diminiſhed by being divided, as they are all promiſed and granted to her Deſires ; and becauſe the ſureſt Way to multiply them for ourſelves, and to have a greater Share of them, is to endeavour to render them common. VII. Character.

II. This Character of Charity, if well examined, is ſoon known by the quick-ſighted to belong to Charity alone : But Self-love can mimick it ; eſpecially when it is not very fierce and diſdainful ; when it is more heedful to pleaſe and inſinuate itſelf than to lye hid under the Cloak of pretended Philoſophy : For there are Self-loves of all Kinds ; ſome in Appearance diſintereſted can eaſily deceive ſimple and honeſt Souls, who in the dark ſometimes give the Hand to a bad Guide taking him for a good one ; and who having knocked at the Door of Virtue, which ſtands next that of Vice, as St. *Gregory* of *Nazianzen* ſays, do not perceive that the Gate of Vice, (as Vice is always more obſequious than Virtue) is preſently opened to them ; while that of Virtue (always more auſtere and circumſpect) remains ſtill unopened.

III. There are People who ſeem to have no Self-love ; becauſe they have none that is ſenſible and eaſy to be perceived : But this ſometimes

VII. Character. happens, becauſe they have united all Kinds of Self-love together; and in order to indulge them all, have tempered the one with the other; being willing to ſacrifice none of them, and to make Uſe of every one. For one Kind of Self-love when too conſpicuous is an Obſtacle to another: For we ſometimes give Offence to ſome, by letting them ſee, that we endeavour to pleaſe others; as likewiſe we may ſometimes diſpleaſe certain People, by praiſing and ſetting off to Exceſs ſuch good Qualities as they are not poſſeſſed of.

IV. A cunning and experienced Self-love, which is willing to loſe nothing, never ſhews any Wit, Erudition, Piety or Mildneſs of Temper but *apropos*. It aims at making every Body pleaſed with it: It endeavours to make all Men if poſſible its Admirers. Its chief Purpoſe is to inchant all the World both wiſe and ſimple, by ſomething like what they are themſelves: So that none may eſcape being catched in ſome of the Webs that correſpond with the Center, wherein Self-love like the Spider lurks.

V. Theſe People whoſe Temper and Character would be admirable, if they made but a good Uſe of it, and if they did not ſacrifice to the Idol of Self-love, thoſe good Qualities God has ſo abundantly endowed them with, are ſometimes ignorant to their laſt, of the State of Seduction they lived in: And it is only after the Veil which hid the Bottom of their Heart from them is removed, that they become ſenſible what was the true Aim of their Politeneſs and Complaiſance for others, of their mild and ingaging Ways, of their Talents, of the general Eſteem and Conſideration they had, of the vaſt Depend-

ance

ance others had on their Counſels, and of the good Succeſs they have met with in all their Conduct. They are ſenſible, that they have in all this received a vain Recompence for many things, which ought to have procured them an eternal Reward; and in ſhort, that they have metamorphoſed ſuch excellent Gifts as might have been of eternal Service to them, into * Webs incapable of becoming fit Garments to cover them. VII. Character.

VI. Theſe Perſons muſt have what St. *Auſtin* ſaid, repeated to them; *Purga amorem tuum: Aquam fluentem in Cloacum converte ad hortum.* They muſt be ſtirred up to purify their own Heart and Love, and made ſenſible by earneſt Repreſentations of the Wrong they do themſelves, by turning aſide to a Place of Dirt and Filthineſs thoſe pure and ſalutary Waters, which ought to water a delightful Garden, and to contribute to its Embelliſhment with Flowers and Fruits.

SECT. VII.

I. OTHERS ſeem to be ſtill more diſintereſted than the above-mentioned Perſons; becauſe they ſeem to be ſo much taken up with the Care of others, and ſo unconcerned with regard to their own Wants; Nay, ſo hard and auſtere in whatever they chuſe for themſelves; and are on the contrary ſo very quick and attentive to provide for whatever may be proper for others; that one would be apt to think Self-love a Vice perfectly ſtrange to them; and that Charity is the *Primum Mobile* of all they do. It would indeed be the utmoſt Degree of Injuſtice, to ſuſ-

* They weave the Spider's Web... Their Webs ſhall not become Garments; neither ſhall they cover themſelves with their Works. *Iſaiah lix.* 5, 6.

VII. Character. pect theſe heavenly Diſpoſitions of any Mixture of ſecret Leaven. We muſt be ſatisfied with ſuch a lovely and charming Outſide, and think its Interior ſtill more worthy of Admiration.

II. But if thoſe Perſons, whom we muſt not by any Means judge, ſhould happen to judge themſelves; if they ſhould take Advice from one ſo enlightened as St. *Auſtin* was; this great Perſon would no doubt adviſe them to examine, not ſo much what they do, as the Intent and Purpoſe of what they do. He would aſk them, whether the Deſire of making themſelves the Objects of the Gratitude and Attention of others, is not the Principle of the little Concern they ſeem to expreſs with regard to themſelves? Whether they do not expect, that it will be taken Notice of? Whether they are not ſecretly grieved, when the Preference which they give others before themſelves by neglecting their own Intereſts, is not immediately recompenſed with a new Increaſe and redoubling of Love? Whether they are not more quick, earneſt and attentive to ſuch Perſons as have more Wit than the reſt to diſcern it, and more Juſtice to requite it? Whether they are not a little too indulgent in praiſing or excuſing thoſe who are thus the Objects of their Aſſiduity and Care, in Things that are not perhaps of the ſtricteſt Regularity? In ſhort, if among a Multitude of good and obliging Ways expreſſed, Artifice, Fawning, and the Art of readily giving an obliging and favourable Turn to every thing, do not often betray an Heart fond of Approbation and Praiſe, and which appears ſo perfectly to overlook itſelf for no other Purpoſe, but to be ſought to with greater Reliſh and Eagerneſs.

III. If they ſhould anſwer to all theſe Queſtions with

with an ingenuous Freedom, that they are juſtly afraid of their being indeed but too far at Bottom of their Heart from what they outwardly appear to be; St. *Auſtin* would no doubt tell them, that the Diſtinction and Unconcernedneſs they affect, are the Proofs of a much more violent Self-love than that which is leſs careful to conceal itſelf by ſhewing its own Deformity, and is thereby deprived of what might feed and entertain it: Whereas the other remains quiet and eaſy under the Maſk of diſintereſted Love; and feeds on whatever it robs Charity of, the Appearance of which it has uſurped. VII. Character.

IV. Would you know what Sort of Love you are actuated by? The ſame Father would tell them again, *See, to what End it tends?* Examine what its Hopes or Expectations are? *Vis* * *noſce qualis amor ſit? Vide, quo ducat?* Do not confine your Examination to the bare Outſide of your Actions, your Aſſiduities and obliging Cares, and of the outward Sacrifice you make of your own Intereſt to that of your Brethren. Search your own Heart and enter it again, to examine its predominant though perhaps moſt ſecret Deſire. For it is to this Motive, wholly unknown to Men, but perfectly known to God, that the Apoſtle refers, when he tells us, that Charity ſeeketh not her own: *Scriptura divina intrò nos revocat . . . ab iſta ſuperficie, quæ jactatur ante homines, revocat nos intrò. Redi ad conſcientiam tuam, ipſam interroga. Noli attendere quod floret foris; ſed quæ radix eſt interna.*

* St. *Auſt.* Præf. in Pſ. cxxii.

V. The Flowers that appear outwardly may be entirely barren and fruitleſs; they may borrow the Luſtre and Beauty of thoſe that ſpring from Charity. Go then to the Root; ſee from what Principle they are derived. If it be bad,

VII. Character. and it is the Love of yourſelf that makes you mimick the Appearance of Charity ; your whole Work is vain and loſt. Such a Root can never produce any eternal Fruit : But if it be Charity that throws out its natural and genuine Branches ; if the Love you have for God and which you bear your Neighbour for his Sake is pure and ſincere ; be eaſy and fear nothing. Whatever ſuch a Root ſhall produce is excellent. *Noli attendere quod floret foris : ſed quæ radix eſt interna. Radicata eſt cupiditas ? Species poteſt eſſe bonorum factorum, verè opera bona eſſe non poſſunt. Radicata eſt Charitas ? Securus eſto ; nihil mali producere poteſt.*

Auſt. Tom. 8. in Epiſt. a Joan.

SECT. VIII.

I. BY all this it appears, how important it is to dive as deep as poſſible into one's Heart, and to purify all the Motives of it, even at a time when all the Appearances are favourable, and when we are intent on ſacrificing outwardly our own Intereſt to that of others, that is, to the Law of Charity and the Deſire that the Love of Jeſus Chriſt may predominate in us and our Brethren. But when this Examination is made, with all the Attention and Serioufneſs it requires ; then are we aſtoniſhed at the incredible Difficulty of pulling out of our Hearts the Root of Self-love : And how ſeldom it happens, that we entirely ſubdue it to Charity. * *Pauci*, ſays St. *Auſtin, ſe propterea diligunt ut ſit Deus omnia in omnibus.* There are but few who love themſelves well enough to deſire, that God may be the ſole Object both of their Love and of that of all others. Moſt People keep back for themſelves a Part of their burnt Offering, and endeavour

* *St. Auſt. Tract. 83. in Joan.*

endeavour to ſnatch away ſome of that of their Brethren. VII. Character.

II. They love themſelves for their own Sake, and deſire to be loved by others alſo for their own Sake. Charity, it ſeems, would in their Account be too diſintereſted, was it perfectly pure and unmixt. Human Reſerves are a Comfort to them. They would find themſelves too poor, without theſe their ſecret Thefts: And as they have much ado wholly to abandon and forget themſelves; they would eſteem themſelves as no longer living in the Heart of their Brethren, were Jeſus Chriſt entirely and abſolutely Maſter of them. Theſe Errors, which we but very ſeldom mend, are both the Remains and the Proofs of a violent Self-love, which thinks that all is irretrievably loſt, if it cannot be allowed to ſhelter itſelf into ſome ſecret Aſylum; and which thinks itſelf ready to expire, if it muſt always be obedient to the Dictates of Charity.

SECT. IX.

I. *ALL*, ſays St. *Paul*, *ſeek their own, not the things which are Jeſus Chriſt's.* And it is remarkable, that this Expreſſion, as general as it is, is not a Cenſure on ſuch Men as are given over unto their Infidelity, nor even on the faithful in particular; but that it chiefly regards the Miniſters of the Goſpel, which are there meant, as may be ſeen by what precedes. *I truſt in the Lord Jeſus*, ſays the great Apoſtle to the *Philippians*, *to ſend* Timotheus *ſhortly unto you; that I alſo may be of good Comfort, when I know your State. For I have no Man like-minded, who will naturally care for your State; for all ſeek their own, not the things that are Jeſus Chriſt's.* Phil. ii. 21.

II. Peo-

VII. Character.

II. People need not to be informed, that this Expreſſion muſt not be underſtood in the Rigour and ſtrict Senſe of the Letter; and that it admits of ſome Exceptions like thoſe of St. *Paul* and *Timothy*: But it was not for no Purpoſe, that the Holy Ghoſt made it ſo general; for, his Intention no doubt was, to inſtruct us, (by ſpeaking thus of the very Evangelical Miniſters that were in the Time of the Apoſtles themſelves) of the violent Biaſs all Men have for the promoting of their own Intereſt, and how rare it is, that thoſe who have the Reputation of being perfect, have indeed entirely ſubjected this to Charity.

III. A certain Sort of Sacrifices which coſt but little, and require not an univerſal Renouncing of ourſelves, contribute very much to deceive and impoſe on us. Many things we may forſake, without forſaking ourſelves. We give Skin for Skin, as Satan ſaid to *Job*, and the laſt Victim we give is Self-love. This Love, which is nothing elſe but our natural Deſire of being happy, or is at leaſt the firſt Effect of it, is faulty only becauſe it pretends to be happy in this preſent Life; becauſe it wants ſoon to be ſo, and by the Enjoyment of thoſe Goods, which it is allowed only to make Uſe of; becauſe it pretends to be happy, in the fulfilling of its Deſires, looking into itſelf for its own Felicity, which it hopes to find in the Poſſeſſion of its Peace and Freedom.

IV. To mend this Love and rectify it, we muſt not take from it all Deſire of Happineſs; for it would be impoſſible to do that. We muſt not be abſolutely forbidden to love at all, becauſe we love amiſs. This would be deſtroying, not reforming of Nature; it would be rendering Man

Man ſtupid and motionleſs, not regulating his Deſires and Activity. *Non vobis dicitur ut nihil ametis*, ſays St. *Auſtin*, *abſit: Pigri, mortui, deteſtandi, miſeri eritis, ſi nihil ametis. Amate: ſed quid ametis, videte.* VII. Character. Præf. in Pſ. xxxii.

V. Man, in order to be taken off from the Love of himſelf, muſt be ſhewn a Good greater, more preſent, and more intimate with him than himſelf; more capable of fulfilling his Deſires, which are infinite. He muſt be made to love it, by making him ſenſible of the perfect Suavity thereof: He muſt be drawn towards it, by an heavenly Attraction and Pleaſure: He muſt be kept from ever referring this Supreme Good to his own Satisfaction, and from uniting himſelf to the Beauty he finds in it, without uniting himſelf at the ſame time to its perfect Holineſs and Righteouſneſs: He muſt be raiſed above himſelf and his own Happineſs, above the Pleaſure he finds in loving, above his own Virtue and the Perfection communicated to him therefrom; not by renouncing all thoſe Things, which are indeed very great Goods and the Gifts of God; but by reaching ſtill beyond them all, in Purity to be united to him, who is the Source of them all.

VI. An Heart thus truly chaſte does never ſtop at what ſerves it only as a Step to aſcend: But where ſhall we find that pure Heart? Where thoſe Wings? What is become of their Swiftneſs? They are almoſt always incumbered with a Glue which hinders them from ſpreading. A thouſand and a thouſand various Intereſts and Inclinations retain them; and our Love, inſtead of flying to its true Object, only languiſhes among the Objects of Self-love. *Obligata anima amore terreno, quaſi viſcum habet in Pennis. Volare non poteſt.* *Auſt.* Præf. in Pſalm cxxii.

SECT.

VII.
Character.

SECT. X.

I. THE Objects on which Self-love fixes its Affection, are not only such as are Obstacles to Virtue, and as it were have their Condemnation written on their Foreheads, as sensual Delights, and the other Objects of a Cupidity evidently criminal. The most innocent and most lawful; nay, those very Objects which are designed to raise us to a high Degree of Virtue, but which in the mean time may be separated from Charity, are those which Self-love is most fond of, and with which it is best satisfied, whenever it can attain them; because they seem to strip it of all its Vileness, and even to justify its vast Fondness of itself. It greedily catches at whatever can be of any Credit to it, or hide its Deformity. Fastings and Abstinence feed it; voluntary Humiliations elate it; the outward Contempt of all Sorts of Distinction is to it a Distinction; plentiful Alms make it think itself abundant in good Works; a great Faith capable of working Miracles, persuade it of its own Sanctity; the Understanding of the Scriptures and of the Mysteries found therein, leaves it no Doubt but that it is animated with that divine Spirit who dictated them; the Courage and Fortitude that make him a Spectacle to the World in the midst of Flames, are an infallible Demonstration to it, that it sacrifices itself out of a most ardent Charity.

II. But the Holy Ghost informs us, that Charity may be separated from all this admirable Outside; that Self-love may possibly be the End of it; and that it is always so, unless the Love of God corrects and rectifies it, in elevating the Soul

Soul above herſelf, and in making her attribute and refer to God his own Gifts, which Self-love unjuſtly detained. VII. Character.

III. For, it is chiefly obſervable, that nothing but a good and pure Love can be the Remedy of a bad one; that Self-love which has uſurped the Place of the Love of God, can never be reduced again into Order, and brought into the ſecond Place, unleſs by the Love of God, to whom the firſt is eſſentially due; that the Vice of Self-love ſolely conſiſts in monopolizing the Gifts of God, and in eſtabliſhing one's ſelf as the End of them; and that this Vice always ſubſiſts, unleſs the Love of God reſumes his Gifts out of the Hands of the Uſurper, to make a Sacrifice of Thankſgiving of them; that whatever may be favourable to Self-love, and indirectly contribute to make it quicker and more violent, is not capable of ſubduing it; and conſequently, that the more ſhining the Gifts of God are, the more they ſerve, contrary to their Appointment, to nouriſh and entertain Self-love, inſtead of curing it; that this Love is not like other Paſſions, which have their proper Times and Intervals, the Objects of which are not always preſent, and which, as they are mixed and often oppoſite, are mutually an Obſtacle to and bridle each other; for the Love of ourſelves, which is inſeparable from the Deſire of being happy, is a Principle inceſſantly acting, of which every thing is the Object, and from whence all our Paſſions draw their Original.

IV. Therefore this Love is always ready to unite itſelf with what may indulge and ſatisfy it; to eſtabliſh it ſelf as the Center of every thing; to confine itſelf within itſelf, unleſs another Love ſuperior to it frees the Soul from this voluntary

VII. Character. tary Tyranny, unleſs the particular Grace of God, on all ſuch occaſions when we are called to act, perpetually redreſſes and rectifies our Will, whoſe Biaſs towards itſelf is conſtantly the ſame.

St. *Auſt.* Præf. in Pſ. cxxii. *Amor ſanctus ad ſuperna elevat, & ad ea quæ non tranſeunt excitat animam, & de profundo inferni levat ad Cælum.* The Soul being then elevated by this new Love, which reſtores the Freedom of her Wings, is no longer detained by the Objects of Paſſion, or by herſelf. She hereby mounts even to God himſelf, loving him in whatever ſhe loves, and more than any thing ſhe loves.

Ibid. *Mundata anima ab affectibus ſordidiſſimis ſeculi, tanquam extenſis pennis volat. Quò, niſi ad Deum, aſcendens volando, quia aſcendit amando?*

SECT. XI.

I. THIS Diſpoſition which keeps the Heart conſtantly turned towards God, and ready every Minute to fly again up to him, is the Diſpoſition of ſuch only as are perfect. It is to others the Object of their Deſires and the Subject of their Sighs and ſecret Lamentations, which can never be ſincere, unleſs thoſe Perſons have already been made willing to be delivered from the Bondage of their Self-love, and to receive thoſe Wings which they admire in others.

St. *Auſt.* Præf. in Pſ. cxxii. *Quod antequam poſſit, gemuit in terra, ſi jam ineſt ei volandi deſiderium.* Theſe Lamentations of the Dove ſoon obtain its Wings *, if they do but continue, and are accompanied with this humble Confeſſion, that without Grace conſtantly renewed, Self-love takes hold of every thing, and infects every thing, in Proportion to the Degree of the Conſent given it; and that nothing in the Practice

* Pſ. lv. 7.

Practice of Virtue is more difficult than a total Oblivion of one's self and one's own Intereſts, in order to make our Neighbour the Center and the Object of our whole Attention. VII. Character.

II. He alone who has experienced this will acknowledge it: But when we have made no Efforts to obtain this moſt ſublime Diſpoſition; nay, when our very Efforts have not made us ſenſible, how much we were againſt and diſtant from it; we cannot but read with a cold Unconcern what St. *Paul* ſays: That *Charity ſeeketh not her own*...and that *we muſt not* * *look every one on his own Things: But every Man alſo muſt look on the Things of others:* Becauſe we know neither the Extent nor the Perfection of this Duty, which we imagine we fulfill; or which we at leaſt flatter ourſelves we ſhall fulfill whenever we pleaſe. But there is a vaſt Diſtance between the Thought and the Execution; when Self-love muſt effectually be weaned from what is its Delight; when we are obliged to take from it all Sort of Empire over our Hearts; when we are to refuſe it ſeverely, and for ever the Share it pretends to have in our Actions and Sentiments; when we muſt keep it in Slavery and under the Yoke, and make it the Miniſter and Servant of the Love of God; of which it is always jealous, and of which it has long been the Rival: *Æmulus Deo*, as † St. *Auſtin* ſays, and to make it ſerve to the Love of our Neighbour, which it was its conſtant Deſign to enſlave to itſelf; even when it ſeemed moſt eager to promote the Intereſt of it: *Subjicere volens proximum ſibi.*

* Phil. ii. 4.

† St. *Auſt.* lib. ii. de Gen. ad litt. c. 15.

VIII. Character.

The Eighth ARTICLE: Or, the Eighth CHARACTER of CHARITY.

*Charity is not * easily provoked.*

SECT. I.

* The vulgar Translation has *Non irritatur.* Græc. Οὐ παροξύνεται

I. THE first Characters St. *Paul* has attributed to Charity are *Patience* and *Mildness*; and it seems to be a meer Repetition, when he adds, that Charity is not *easily provoked*; *Non irritatur.* For were it easily provoked, it would be neither patient nor mild; and her never being easily provoked is a necessary Consequence of her Patience and Mildness. This in some Measure is true: But the Apostle did not confine his Views to the ordinary Occasions of Patience such as are the Distempers of the Body and the Affections of the Soul, which may indeed tire our Patience, but which do not incline her to be easily provoked. The Apostle places Charity in a more difficult Situation; in exposing her to such a Temptation as is capable of overcoming her Mildness and Tranquillity; if she be not herself proof against all Temptations whatever.

II. This Temptation may be varied many Ways, which are worth the observing and being treated of in Order. The first and most difficult to bear and withstand, is to be exposed to the Injustice of such Persons, as are always offended at our being in the right with them; who are Enemies to Equity and Truth; who will accept of no Reason or Excuse; who designedly offend you, merely for the sorry Satisfaction of offending you; who find their greatest Delight in provok-

ing and tiring the moſt patient Virtue; who accuſe, without ever caring whether they give any Proof of their Aſſertions; who never ceaſe to repeat the ſame Imputations, though they have already been confuted in the moſt irrefragable Manner; who put odious Conſtructions on the beſt Actions, and attribute them to unjuſt Motives; and who are indefatigable, in ſeeking out all poſſible Ways, that can make Charity impatient, merely for the hideous Pleaſure of having got the better of her, that they may have a Right to inſult her after having made her weak. It does not often happen, that the Devil finds People ſo very fit to ſerve his Turn: But he is never without an eager Deſire of finding them; and ſometimes in a ſingle Family, conſiſting of a few Perſons, he finds Means to unite in one and the ſame Perſon, many of the Qualities here enumerated. VIII. Character.

III. On ſuch Occaſions, thoſe who are called to ſuffer this long and ſevere Trial, muſt every Moment call to Remembrance that Charity is not eaſily provoked: That it is her Duty to overcome Evil with Good, and not to be overpower'd by Evil; according to this, *Be not overcome of Evil, but overcome Evil with Good*; and that ſhe ceaſes to be Charity, ſo ſoon as ſhe is irritated and provoked with any one, be the Exceſs of his Injuſtice and Unreaſonableneſs ever ſo great. *Nulli Chriſtiano quemquam odiſſe permittitur.* Rom. xii, 21. St. Leon. Serm. 47. n. 12.

IV. She muſt indeed blame and condemn his Injuſtice; but at the ſame time ſhe muſt pity him that is guilty of it. She muſt do for him what we all do for ſick Perſons, whom we love, though we do not admire their Sickneſſes; and whoſe Perſons we are very far from not diſtinguiſhing from the Fever that makes them frantick,

VIII. Character. tick. The more they are so, the more they are pitied. To their deplorable Situation we always attribute whatever they may do contrary to Reason. We weep for them, in proportion as they are more or less furious and violent, and when Remedies do not produce the good Effects hoped for from them. The spiritual Frenzy still deserves much more our Tears and Lamentations. An exterior Possession of the Devil would infallibly make us shed Torrents of Tears, were we Eye-witnesses of the violent Convulsions, which this Spirit of Darkness excites in those whom God suffers him to torment. Is not then an inward, and consequently a much more effectual Possession, far more capable of raising our Compassion?

V. It is to the Devil that we are to attribute all those Words and Actions, which appear to us insupportable. We must attribute to his constant Intention of irritating and provoking us, whatever he suggests to those who try our Patience. He knows how precious Charity is, and that the Place where she resides is perfectly inaccessible to him; therefore, he tries to excite us to open him a Passage into it ourselves: Nay, he even flatters himself, that we shall be so unfortunately wretched, as to give up our own Treasure to him. He redoubles his Persecutions for that Purpose: For he knows that we may grow tired of suffering; especially should Patience become an Object of Contempt, while others make it their Study to overpower it. But the Perseverance of the Devil in attacking us, is what ought to make us sensible of the Constancy with which we are obliged to resist him.

VI. He strives to overcome Charity, of which we have the precious Depositum in our Hearts: But is it fit, that we should defend it with less

Resolution

Reſolution than he attacks it? Shall then the impure Spirit, that profeſſed Enemy to our Glory and Happineſs, overpower the Gift of God, the firſt Fruits of the Holy Ghoſt, that Charity which proceeds from God and is even God himſelf? *Deus Charitas.* Nay, muſt not every thing yield to Charity, according to the Apoſtle, who poſitively tells us, that ſhe muſt overcome all Tribulations and Diſtreſſes, all Angels, Powers and Principalities, and all the Height and Depth of thoſe Spirits, that ſtrive to ſeparate us from the Love of God, which is in *Chriſt Jeſus* our Lord. VIII. Character. Rom. viii. 35, 39.

SECT. II.

I. IT ſometimes happens, that though we are not expoſed to ſuch a Family or near Perſecution as I have juſt deſcribed; we nevertheleſs undergo ſomething like it, in one Part of the Church, wherein, without having deſerved it, we become odious and ſuſpected to ſome powerful Perſons, who behave towards us according to their own Prejudices, without being ever willing to ſearch them to the Bottom; and who add to their unjuſt Treatment, not only the Excluſion from all Dignities and Employments, but alſo the Privation of the Sacraments and public Prayers. A Temptation like this would naturally cauſe ſuch as are not well grounded in Charity, to be provoked and irritated againſt that Authority, the Abuſe of which is ſo evidently manifeſt: Eſpecially when we have neither Protection or any Refuge left; and when the Multitude of the Carnal, as St. *Auſtin* calls them, robs us of all Manner of Hope of ever obtaining Juſtice at any Tribunal. But it is

VIII. Character. on ſuch Occaſions, that Charity muſt make a Diſtinction, between what proceeds from Men's Paſſions and what has been decreed and determined by Providence; and bear with Patience an Injuſtice which cannot deprive charitable Men of their Innocence, or make them loſe the intimate Union which they are ſtill in with Jeſus Chriſt and his Church: The Doctrine of which they reverence, and in which they honour the Paſtors and Miniſters: The Unity of which they maintain with all imaginable Care, both by their Diſcourſes and good Example: To which they never endeavoured to ſtick more cloſe, than when they ſeem to be ſeparated from it; and to which they impute not the Prejudices and unjuſt Uſage of ſome of her Paſtors, whoſe Conduct does not anſwer her divine Light and Equity.

II. So long as they continue in thoſe Sentiments and Diſpoſitions, their Charity renders them the Martyrs of Truth, which they prefer to all Advantages, and even to thoſe which Piety regards more than all that Men can take from her. Charity again makes them alſo the Martyrs of Unity, which they prefer to all public and private Intereſts, that might be capable of making them break through it. The Heavenly Father crowns them in ſecret: *Hos coronat in occulto Pater:* While they are rejected by Men, who either know not their Innocence or are Enemies to it; and he prepares eternal Rewards for their inviolable Attachment to his Church, founded on no other Motive but their Love for her and her true Unity, and not on any of thoſe Intereſts which retain in her Boſom ſome of ſuch as have loſt all Charity; for many of them, as St. *Auſtin* remarks, are tied to it by merely temporal Advantages: *Multi amiſſa Charitate propterea non exeunt*

St. Auſt. *Lib. de vera Relig.* c. 6. 12.

exeunt foras, quia sæcularibus emolumentis tenentur: Whereas such Men as are persecuted, turned out, deprived of their Dignities and Employments, and reduced to great Indigence, because they will not in the least deviate from their Duty, can never be suspected to stick close to the Church, by any other Motive than that of a Charity and Love equally firm and disinterested. VIII. Character.

* *Ibi magis probantur, quàm si intus permaneant, cùm adversus Ecclesiam nullatenus eriguntur, sed in solida unitatis petra fortissimo Charitatis robore radicantur.* * *St.* Aust. *Lib. i. de Bapt. c.* 17. *n.* 26.

III. Those spiritual † Men, as St. *Austin* calls them, who thus remain fast bound to the Church, at a time when they seem to be separated from it, by the Malice of factious Men and the Weakness of others, are confirmed in this Disposition, by a Charity that is never provoked and irritated, either against the Violence of the Enemies of Truth and Justice, or against the Irresolution and Weakness of those who ought to defend them. They are ready to suffer all, even Persecution, or being abandoned to the Calumny of the one and the unjust Silence of the other, to the Hatred of powerful Enemies and the weak Apprehensions of those Friends who dare not declare for them out of politic Considerations. They never make their Fidelity and Duty depend on any Event that itself depends on Men. They are easy, because they hope for none of those things that can be refused to them; and they are willing never to refuse any thing that Divine Providence may permit them to undergo: And as it is God alone who comforts and fortifies

† *Spirituales non eunt foras, cùm vel perversitate, vel necessitate hominum videntur expelli. August.* Lib. i. de Bapt. c. 17. n. 26.

VIII. Character. them, they are never provoked or irritated, either againſt open and profeſſed Perſecutors, or againſt ſuch weak and faint-hearted Friends as do ſometimes endeavour to colour their Want of Courage, by ſtiling the Zeal and Stedfaſtneſs of thoſe whom they have not Reſolution to ſupport, exceſſive.

SECT. III.

I. THIS new Temptation, when it comes unforeſeen, and does not find in the Mind a full Perſuaſion of the Truth, and in the Heart a chaſte and diſintereſted Love for her, ſeldom fails to overthrow thoſe whom it attacks; they but impatiently bear, that one ſhould add an unjuſt Cenſure to the Hardneſs of the Trial they undergo; they look with a ſort of Chagrin and Vexation on the happy and eaſy Situation of thoſe who ſeem not to know them again, and to be aſhamed of their Virtue; they ſay to themſelves, (after Satan has whiſpered it to them,) that it is in their Power to free themſelves from the Ignominy they live under; to become equal to thoſe who cenſure or neglect them, and to arrive at the ſame Credit, or at leaſt at the ſame Tranquillity which they enjoy.

II. They then begin to examine, whether the Truths which they have hitherto maintained, are ſo very certain as they thought them; and whether they deſerve, that they ſhould expoſe themſelves to every thing, and even to ſuch Cenſures as are always dangerous to true Piety, in order to defend them: As the true Light diminiſhes in them, they imagine, that they receive a new one. They are inceſſantly deliberating and conſulting, and ſeldom do it with People that are

capable of reſtoring them to the Courage and inward Tranquillity which they have loſt. And if they happen in ſuch diſmal Circumſtances, to receive ſome Grief, whether real or imaginary, from any old Friend who is zealouſly addicted to Truth; this laſt Stroke perfectly determines them, to cloſe with the Party to which they thought they ſhould be averſe all their Days. But they attribute this their Change to any Cauſe, except the true one. They have been provoked; they have been irritated; their Charity has been ſucceeded by an unmanly Reſentment; and in loſing her, they have loſt all their Reſolution and Strength. VIII. Character.

SECT. IV.

I. THIS no doubt will be thought very extraordinary, but by ſuch only, as know not how liberal and free the Gift of God is; how weak and ſmall are generally the Roots by which Men adhere to Truth; how rare is it, that thoſe who ſeem to be full of Zeal for her, have ſifted it up to the Bottom, and know all the Importance of it, and all the Relations it has to the moſt eſſential Parts of Religion and Piety? How much, on the other Hand, Self-love, and with it the Love of human Glory, Repoſe and Liberty, are deeply rooted in the Heart, and how eaſily they may turn it towards theſe Objects, by leſſening the Impreſſions made on it by the other, and by rendering the Mind attentive to whatever may excuſe or juſtify this Change, when Conſcience does no longer ſpeak, or when her Voice begins to be deſpiſed, under the Notion of an old Prejudice, the Illuſion and Falſity of which Experience has made evident.

VIII. Character. II. We must be better acquainted with and more sensible of the invaluable Price of Truth and Justice; and never make the Affection and Attachment we owe them to depend, on the good or bad Usage we may experience from such as appear to be better instructed in them than others. Though we should happen to displease some, or were even to become suspected by all; yet ought we not therefore to shew a less Zeal for the Cause they maintain, nor to eclipse and drown the Merit of the Services they do the Church, according to their own Employment and Talents. Otherwise it would be loving one's self, not loving the Church and Truth. This is being guilty of a childish and weak Self-love, which measures every thing as it relates to itself; instead of following the Dictates of a noble Charity, that towers above all little petty Interests and private Piques, to become useful to our Neighbour, to work in concert with him, for the Preservation of the precious Depositum of Antiquity, and to augment the Reputation and Credit of those who know better than others the Advantages and Disasters of the Church; the Frauds and Cheats that have crept into it, and the proper Remedies for them.

SECT. V.

I. IT is this Duty, which St. *Paul* so earnestly recommends to the Faithful of *Thessalonica*, when he thus addressed them: *We beseech you Brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in Love for their Works sake; and be at Peace among yourselves.* It is your chiefest Interest, to love and reverence

1 Thes. v. 12, 13.

these

theſe Men full of Wiſdom and Zeal. It is your greateſt Intereſt, to live in Peace with all Men. It is for your more than for their ſake, that I entreat you, to be always united to them. *Ye know,* ſaid the ſame Apoſtle to the *Corinthians, the Houſe of* Stephanas, *of* Fortunatus, *and* Achaicus; *and that they have given themſelves up to the Miniſtry of the Saints: Therefore, I beſeech you Brethren, that ye ſubmit unto ſuch, and to every one that helpeth with us and laboureth.* Thoſe whom I thus recommend to you, are the moſt ancient, the moſt zealous and beſt inſtructed among you. Be ye ſtedfaſtly attached to them: Hear them with Docility; and reſpect their Conduct and Sentiments. It is an ineſtimable Advantage, to know the true Servants of God and to be united to them. To this principal Grace of God are owing a Multitude of others that proceed from it. Our Coldneſs towards them might otherwiſe very well degenerate into a total Separation, not only from the Perſons, but alſo from the Doctrine, and become the Source of a very fatal Miſtake.

VIII. Character.

1 Cor. xvi. 15, 16.

II. We muſt ſtick faſt to ſuch as have taught us the Truth, for fear we ſhould abandon it; and that we may remain conſtantly attached to them, we muſt excuſe and pardon whatever they may do againſt us, either out of Ignorance or Deſign. Charity is never provoked and irritated; ſhe always unites with the Church in the moſt tender and moſt affectionate Manner, even when ſhe ſeems to be rejected by it; ſhe inwardly preſerves Peace with thoſe who teach and maintain Truth, even when ſhe ſeems to be deſpiſed by them: Her greateſt and moſt important Objects are Truth and Unity; ſhe is always ready to ſacrifice all human Intereſts and Reſentments

VIII. Character. Resentments to them; she knows very well, that such a Sacrifice is her greatest Glory, and that she would be overpowered were it not universal and without Restriction, that *Charity is not easily provoked.*

SECT. VI.

I. WHEN we are fully convinced of these Truths, or rather, when Charity reigns in our Heart, we with Patience and Courage overcome all that might be able to tire and irritate her, were she less deeply rooted in us. A Man engaged in the Ministry, but who has Companions jealous of his Merit, and entirely bent on eclipsing him, is not therefore a Whit the less assiduous or peaceable. He sees what his Collegues think or do, but as one who does not see it; he prays for them in secret, and he endeavours by his Modesty to conceal a Merit offensive to them; he carefully avoids ever speaking of them any otherwise but to their Advantage, and he never refuses their Works or their Talents the Praises due to them; he learns from their Example, to watch over his own Heart with a greater Attention than they do over theirs; and he very justly fears that a little Leaven should corrupt the Bulk of his Actions, in mixing any Sourness in his secret Dispositions, and in altering Charity in him, of which the great Disaster of his Brethren shew him the Scarcity and invaluable Price.

II. This Conduct, which joins Humility and the Perseverance in our Duty and makes them accord together, may also be that of a Man engaged in a Society, where his Virtue, too shining and firm for some of the rest, occasions him some Mortification

Mortification and Disgrace. He cannot applaud the Faults of his Brethren; but he makes it his only Study to make them subservient to his own Improvement in Piety. He esteems himself very happy to be without any Employment or Authority; and to have no Care to take but for his own Salvation. He never drops any Complaints or Murmuring, because he loses nothing by his being neglected; and he retains for his Society and the Governors thereof an Attachment no less sincere than it is humble; desiring only to live therein obscure and unconcerned; and conceiving, that it is from that time when they seem to reject and forget him only, that his Retreat is become an Asylum to him. VIII. Character.

III. According to the same Rules, a Man who had the Misfortune to be mistaken in the Choice of his Friend, does not break out into Reproaches, and publishes not an Unfaithfulness which may remain a Secret. He never writes, even in the first Moment of his Surprize, and under his keenest Resentment, what he could not blot out, if he should come to a Reconciliation; he never exaggerates a Fault which he would willingly cover. He on the contrary endeavours to excuse it, as if it was himself who had committed it; he reverences the Name of Friend in him who forgets to do the Offices of it; and he preserves in his own Heart a Charity, which is perhaps ready to reenter the Heart out of which it had been banished; a Charity which is by no Means willing to punish herself for the Injury done her, by renouncing her own Meekness, and by becoming angry and provoked to revenge herself.

IV. She cannot indeed become so imprudent as to place the same Confidence in a Friend that has

VIII. Character. has betrayed her; but this single Point excepted, she is capable of pardoning him all, even though the unfaithful Friend had ran into extreme Violence with Regard to her. For, as the wise Man says, there is always some Remedy in the inexhausted Treasure of Charity, except when the Rupture is occasioned by a Breach of Trust, Secrecy or Confidence. *Ad amicum etsi produxerit gladium, non desperes: Est enim regressus ad amicum .... excepto convicio, & opprobrio, & mysterii revelatione.*

Eccl. xxii. 26, 27.

SECT. VII.

I. AS to the rest; when the Apostle assures us, that Charity is never provoked and irritated, he is very far from thinking that Charity is always indulgent, and that she never rises up with Vigour against Vice and Sinners. Nay, she would then be no longer Charity; because void of Zeal and Fervour; because a sottish and weak Indifference would render her neuter as to Vice and Virtue. Charity, as St. *Austin* often says, has her own Arrows and Weapons; she in proper time calls in Wrath and Indignation. She checks; she threatens; she punishes: And because she is Charity, it is that she uses Menaces and Chastisements.

II. She would no longer be Love, if she was more easy and unconcerned: She would be consenting to the Death of her Neighbour, did she not rouze him, when he is in a Lethargy, or if she did not put him in Bonds, when he is frantick. She by all Means desires to cure him: And when violent and bitter Remedies are only what can produce that Effect, she would be cruel, should she employ such as are gentle

and leſs powerful. Do then whatever you pleaſe, ſaid St. *Auſtin* to all ſuch as have any Authority over others: Do any thing provided you but love. Do you check, or puniſh, or make an Outcry when there is Occaſion; but do it out of Love. If on the contrary you hold your Peace; if you diſſemble; if you pardon, let Love again be the Motive of your Silence and of your Pardoning. All thoſe Actions which proceed from ſuch a Principle cannot but be good. All the Fruits that ſpring from ſuch a Root muſt needs be moſt excellent. *Dilige & quodvis fac. Sive taceas, dilectione taceas: ſive clames, dilectione clames: ſive emendes, dilectione emendes: ſive parcas, dilectione parcas: Radix ſit intus dilectionis, non poteſt de iſta radice niſi bonum exiſtere.* VIII. Character. *St. Auſt. Tract. 7. in Ep. Joan.*

The Ninth ARTICLE: Or, the Ninth CHARACTER of CHARITY.

Charity has no evil Suſpicions: Or, *thinketh no Evil.*

SECT. I.

I. SOME Interpreters imagined, that they might tranſlate theſe Words, *non cogitat malum*, by theſe, *non reputat malum*. So that they ſignify, that Charity eſteems or reputes as nothing the Evil done her. And this Verſion has appeared very probable to ſome learned Tranſlators, who put it in the Margin; though they in the Text preferred that which I have followed: But if ſo; this new Character of Charity would prove to be no other than Patience, which has been marked as the firſt. Beſides,

we

IX. Character. * Οὐ λογίζεται τὸ κακόν. *Non cogitat malum.* The Verſion of *Eraſmus* is the ſame.

we ſhould be obliged to ſupply a few Terms that were not expreſſed by the Apoſtle; * to make this abſolute Propoſition, *non reputat malum* to ſignify, that Charity looks on as nothing the Evil done her. It is then proper to look upon the Verſion which I have followed, as the only one that ſuits the Text. I would only make it more ſimple, and at the ſame time more extenſive in tranſlating: Charity does not think any Evil: *Charitas non cogitat malum.*

II. Honeſt and virtuous People are naturally inclined to judge of others by the Goodneſs of their own Hearts. As they are downright and ſincere, they eaſily believe that others are ſo too. They are edified by an outſide Virtue; and they never ſuſpect, that it can poſſibly conceal any Vice. They would do Violence to their own Sentiments and Inclinations, to attribute to a good Action any unjuſt Motives which they themſelves have not, and which they diſapprove. Crimes in general appear to them incredible, before they are proved: Becauſe, when they conſult their own Hearts, they ſee no manner of Probability in them. Nor are Conjectures or dubious Tokens ſufficient Proofs to them. They want, in order to believe them, a full and perfect Evidence, grounded on inconteſtable Proofs, to the Evidence of which their Suſpicions never add any thing; and which the Prejudice of their own Innocence makes them always examine with the ſtricteſt Severity.

III. Thoſe, on the contrary, who have neither Probity or Virtue, can never believe, that any one may be either virtuous or ſincere, nor ſuch within as he appears outwardly. Whatever carries the Appearance of Good is ſuſpicious to them, and quickens their Malignity. When they are Witneſſes of any good Action, immediately

diately they think, from what Motive of Self-intereſt it may have been done; and their own corrupt Heart ſupplies them with a thouſand, which they fancy to be very probable, and which from that Moment they look upon as very certain. They privately applaud their own Penetration; and when they happen to be in Company with thoſe that are like them, they mutually congratulate each other, that they do not ſuffer themſelves to be ſeduced and deluded like the common Run of Mankind, by an empty Appearance, the Bottom of which they perfectly know; and that they are not impoſed on by a Maſk of Virtue, like thoſe who are dazzled by an outward Splendor and Luſtre void of Reality. IX. Character.

IV. They think they have a thorough Knowledge of Men, in judging of them all by themſelves; or in dividing them into two Claſſes, *viz.* the Superſtitious and the Hypocrite, the firſt of whom are Fools and the others want Sincerity; and in placing between theſe two Sorts another leſs vicious, *viz.* thoſe who like them repreſent themſelves to the World for what they are; that is, for Men who avoid no Vice but that of Hypocriſy. This Difference excepted, they reckon that all Men are alike and equally vicious; that Virtue and Merit are meer Names; that it is an Error, to look among Men for any thing but Diſſimulation or Want of Underſtanding; and that the only Means to avoid falling into the cunning Snare of an outward Probity, is to be in a conſtant Miſtruſt about it; but principally when Diſintereſtedneſs and Sincerity affect the more to ſhew themſelves and ſhine.

V. Thus, according to their Principles, we are to entertain a Jealouſy of nothing but Virtue; and all our Cautions muſt be uſed againſt her,

IX. Character. her. For Vice unveiled and known for ſuch, has no private Deſigns, and uſes no Artifice; but Virtue is nothing more than Vice maſked; ſhe muſt needs intend to deceive and impoſe upon Men, ſince ſhe makes Uſe of a Diſguiſe; and ſhe betrays herſelf in the Eyes of thoſe that are ſharp-ſighted, by the very Care ſhe takes to put on a ſtrange Habit, in order not to be known.

VI. Theſe are the things in which thoſe Men, profound in Malice but Children in Equity and Virtue, glory and take a Pride in, when they communicate their criminal Suſpicions and pernicious Principles to one another. But as much as they hug and applaud themſelves, when they are together, ſo much they are deteſted, when they ſpeak before Perſons full of Honour and Probity, who look upon them as ſo many Men of Darkneſs, to whom Light is perfectly unknown; who have loſt all Diſcernment of Good and Evil; who have driven out of their own Hearts, thoſe bleſſed Sentiments of Equity and Goodneſs that ſubſiſt in other Men, and which are the precious Remnants of the ancient Rectitude of their celeſtial Original. To be puzzled and quite confounded, they only want to have oppoſed to them the ſimple and downright Conſcience of an infinite Number of People, who follow Virtue with all imaginable Sincerity. And if it is neceſſary, in order to ſhame them, to leave the Church, and to oppoſe them to an Infidel, who will reproach them with their Corruption and criminal Blindneſs; let us only refer them to Plato †, who will tell them Part of what I have been ſaying, making Uſe of his Thoughts, but giving them a greater Latitude.

† Plato *de Repub.*

VII. Inſtead of ſearching and finding out the Heart of others, they only ſhew the Bottom of

of their own. The Readineſs with which they believe Evil and ſuſpect it, proceeds from that with which they would have committed it. They think that very probable of others, which is moſt probable of themſelves; and their own bad Diſpoſitions prepare them to attribute the ſame, to ſuch Perſons as nevertheleſs look upon them with Horror: As *Tertullian* reproaches the Heathens, who were too criminal to be able to conceive how innocent the Chriſtians were, and who without any Examination liſtened to the moſt odious Accuſations laid againſt them, meerly becauſe theſe Perſons were not capable of ever running into ſuch criminal Exceſſes as they themſelves did. IX. Character. Tertull. *Apol. c.*

VIII. Vice has no Right to judge of Virtue; as Darkneſs has no Right to judge of Light, or Error to judge of Truth. Virtue is abſolutely a Stranger to Vice: Though Vice be perfectly known to Virtue. She is ſimple and unmixt; but it is her very Simplicity and Identity, which ſets in ſtronger Light all the Wandrings and Errors of Vice; and which condemns them.

SECT. II.

I. WHAT contributes to the Deception of vicious Men, and to filling them with unjuſt Suſpicions againſt all honeſt Minds, is, that they know none but corrupt People, in all Stations and Employments; among the moſt holy as well as the reſt: And that they judge of thoſe they know not, by thoſe whoſe diſorderly Conduct they behold, and whoſe Converſation they hear; which is often more capable to raiſe Suſpicions upon Virtue and Religion itſelf, than are their moſt ſcandalous Actions.

IX. Character. II. Beſides, they are ſatisfied, whenever they can perſuade either themſelves or others, that all Men without exception are corrupt; hoping thereby to blot out all the Ignominy of Vice, which is no longer ſhameful ſo ſoon as it becomes general; and which according to them cannot be general without being natural, or at leaſt excuſable. Thus they confirm themſelves againſt the inward reproaches of a Conſcience, which they are not altogether able to ſilence, and whoſe Checks would ſtill become more terrible to them, if a ſingle Example of a perfectly pure and ſincere Virtue ſhould join and condemn them. It is neceſſary for their Quiet, that all ſhould be either unjuſt and corrupt, or at leaſt ſuſpected to be ſo. And it ſometimes happens, that Men, who otherwiſe are very great Enemies to Vice, authoriſe this their fatal Prejudice, by ſpeaking too generally againſt the unjuſt; as if Guilt had overſpread all the Earth; and as if there was no Innocence, no ſincere Penitence, nor any true Virtue to be found in the Church.

SECT. III.

I. THESE Exaggerations, which are quite contrary to Truth, and very injurious to the Church, have no other Tendency or Effect, but to beat down and ſink the Credit of all honeſt Minds, and to ſtrengthen the odious Suſpicions which Unbelief and Irreligion form againſt them. They may help to encreaſe the Number of Sinners, by inſinuating that all the World are ſuch; or at leaſt contribute to comfort thoſe that are profligate, by informing them, that no Man in the whole World has a Right to reproach them with it. We muſt be more exact

and

and more ſtrict in owning or doing Juſtice to the Sanctity of the Church, which will always have many juſt Perſons in her Boſom, and many living Members animated with the true Spirit of Jeſus Chriſt; and we muſt prefer to theſe too general Invectives the Example of St. *Paul*, who behaved quite otherwiſe, and who ſpoke to the Saints of each Church, as if they had been not only the Majority, but even the only Perſons of whom the whole Flock was compoſed. This great Apoſtle whenever it was neceſſary, never failed indeed to ſtand up with Vigour and Courage againſt all Diſorders either public or private: But he always kept within the Bounds of an exact Moderation; and thought more of exhorting and comforting than of checking others. IX. Character.

II. St. *Auſtin* often ſays, that when we look in a ſuperficial Manner on a Barn-floor, whereon the Sheafs have been threſhed, but where the Straw ſtill covers the Corn that has been beaten out, nothing but the Straw appears; and that one would be apt to think (becauſe not one Grain of Wheat may then be ſeen) that there is indeed nothing but Straw, and thence that the Farmer had nothing to carry into his Granary: But that if one lifts up the Straw that covers the Grain, then one plainly ſees how rich he is, and how much Corn his Sheafs have produced; and from this Compariſon, which is ſo very beautiful, and ſo well authorized in the Scripture, the ſame St. *Auſtin* draws very great Inſtruction. Firſt, that it is not our Buſineſs to judge and determine, whether Jeſus Chriſt has many or few juſt Perſons in his Church; that our Eyes very often ſee nothing but Straw, becauſe this ſhews itſelf much more than the Corn it covers; but that Jeſus

IX. Character. Chriſt who ſees the Bottom of all Hearts, perfectly diſcerns thoſe who are his, and whom his Patience leaves ſtill under the Straw, till he himſelf ſhall ſeparate them at the laſt Day, as is ſaid in the Goſpel.

III. Secondly, that the Wicked, who moſt commonly know none but ſuch as are like themſelves, as the Straw of the Barn-floor that lies all together, and makes a Kind of Body covering the Grain; and that the Good likewiſe know none but their like; juſt as all the Grains of Corn are united and collected under the Straw. Thus a virtuous Man, when he is aſked what his Acquaintance are, never names any but virtuous People. So a wicked Man, when aſked the ſame Queſtion, never names any but People of his own Sort. The one ſees nothing but what edifies, and the other nothing but what ſcandalizes him. The firſt is inclined always to entertain a good Opinion of all; whereas the ſecond does quite the Reverſe, and always entertains a bad Opinion of the whole World. And this Diverſity of Judgments proceeds from two very different Springs; *viz.* from Charity, that thinketh no Evil; and from Malignity, which ſuſpects and even imagines ſhe ſees Ill every where.

SECT. IV.

I. THIS wicked Diſpoſition, which is one of the Characters of the People of the preſent World, who miſtake it for a Sort of Virtue which they call Diſcernment and Penetration, is often found in Perſons whoſe outward Conduct is otherwiſe regular; but whoſe Heart and Mind retain ſomething of the Corruption of the Age. They have

have much ado to think what is good; but very readily believe what is bad. They ask for Proofs of the first; but are contented with bare Suspicions with regard to the last. They never fear being mistaken, but when they judge advantageously of their Neighbour; but they very easily get over and pardon themselves, for the Mistakes that diminish his Reputation. It should seem, that the Virtue of others darkens and eclipses them; and that they emerge and come out of a Sort of Obscurity, when the Virtue of others appears less bright. IX. Character.

II. This Disposition, the Villany and Baseness of which are extremely odious when it uses no Caution to lye hid, is sometimes kept alive and preserved a great while in People, who seem very earnest, zealous and good Christians; but who at the same time are not sufficiently informed, in what the true Essence of Christianity consists, aud how much the natural Corruption of the human Heart is opposite to it. They sometimes avoid coming out with their Suspicions. But they secretly cherish them with too great a Liberty. They have their Eyes open on many things, for which they will not be called to an Account, whilst at the same time they give but little or no Attention to themselves, and to many good Examples that might edify them. The good Actions of others generally appear in their Eyes with a double Face; and to their great Misfortune it is most commonly the less favourable that strikes them.

III. To a Sort of Vivacity it is that they attribute this thus sharp, thus sudden, and thus very quick Sight: And they imagine, that they are not fully Masters of it. But the best and surest Way for them would be to attribute it to an inward Ma-

IX. Character. lignity, of which Pride is the ſecret Root. If they were more humble, they would alſo be more charitable. An Eye that is ſimple and right, looks on nothing with a double Sight. Beſides, an Eye that is ſimple intimates an Heart that is pure; and the Heart can never be pure but through Humility and Charity.

SECT. V.

I. PEOPLE think that they do a great deal, in not giving their Suſpicions a Reality which might turn them into poſitive Judgments; but tho' it is a much greater Evil to judge than to ſuſpect our Brother, yet the Suſpicion itſelf is a very great Fault, when it is attended with Raſhneſs, and greater ſtill, when contrary to all Likelihood. Any Suſpicion that is not immediately and abſolutely rejected, leaves an Impreſſion in the Mind, which, like the Track of Fire leaves a laſting impreſſed Mark of which our Neighbour might juſtly complain, were it known to him, and of which we ſhould infallibly complain ourſelves, if the Blemiſh concerned us.

II. The Shadow of a Suſpicion muſt be quickly repulſed, ſo ſoon as it is known by Reflection; whether it be of our own Growth, or be dictated to us by the Diſcourſe of another. The leaſt voluntary Continuance of a Suſpicion in the Mind, ſerves to eſtabliſh and confirm it therein; and the moſt ordinary Puniſhment for ſuch a Negligence, is the long and obſtinate Proſecution of that Thought, which a quick and obſerving Fidelity had infallibly removed for ever.

SECT. VI.

I. SUPERIORS and all such as are obliged to watch over the Conduct of others have greater Liberty in this Point; for Distrust and Diffidence constitutes a Part of their Solicitude and Care, which is inseparable from their Ministry: Let *him that ruleth* do it *with Diligence*: *Qui præest, in sollicitudine*; and Distrust necessarily opens the Door to Suspicion: But Suspicions like these spring from Charity, as St. *Austin* says, *suspiciones amantium*; provided they are mixt with no Malignity, Uneasiness, Prejudice, or with the vain Hope of rendring Men better by a meer Observance of Forms and outward Exactness. Superiors, if possible, must see every thing, but think little. A constant and uninterrupted Attention is better than any Suspicion. The Remedy of Evils that are perfectly secret is perfectly impossible. It is sometimes instructing others to do Evil, when we discover an excessive Diffidence and too great an Application to prevent it. The Grace of Jesus Christ alone is able to make Men virtuous. The more we rely on other Means, the more we irritate and increase the Evil we had a Mind to cure. Good Example, publick and particular Instruction, but above all continual Prayers animated with Charity, are incomparably more salutary and powerful than all the uneasy Cares of Superiors, who very often are mistaken, for want of knowing Men sufficiently, and for not discerning rightly the Characters of those who behave with Simplicity, from those of such as can disguise themselves by an apparent Regularity. Rom. xii. 8.

II. The first of these, who have a right Con-

IX. Character. ſcience, and who relying on her Teſtimony think they ſtand in Need of no great Managing, live more private, and pay leſs outward Reſpect to their Superiors; being contented with obſerving thoſe that are eſſential, and with not deviating from the common Rules. But the others who are afraid of an Exactneſs and Severity which would be inconvenient and troubleſome to them, are full of Attention and Regard for him who is charged with the Care of their Conduct; and by a thouſand Aſſiduities and little obliging Ways, incline him to examine into nothing that concerns them, or to excuſe every thing; while all thoſe his Diſtruſts are turned againſt the reſt, whom he thinks he knows leſs than thoſe who actually deceive him. A Man of Senſe thinks himſelf guarded againſt theſe Artifices; becauſe he has found from the Beginning how falſe they were: But if he has only Wit, and has not ſtill more Virtue than Wit, he will at laſt ſuffer himſelf to be ſeduced by the inſinuating and fawning Ways of the one, and ſecretly contract a Grudge againſt the auſtere Virtue of the other. His Eyes are ſhut on the Remiſsneſs of the former, while they are wide open and but too ſharp-ſighted on the leaſt Peccadilloes of the latter; and he even adds to what he imagines he ſees, the Suſpicions of what he ſees not.

SECT. VII.

1. IT is not only in the Senſe hitherto explained, that Charity thinketh no Evil; but alſo in another, which is of great Uſe when well underſtood. For Charity not only thinks no Evil; but ſhe alſo thinks herſelf not ſuſpected of any. As ſhe has no Diſtruſt of others, ſhe never thinks

thinks that People entertain any Diffidence of her; and as she is void of Malignity, she is likewise without Uneasiness and Suspicions. She is in her own Nature a Principle productive of Candor, Truth and Nobleness, which constitutes all the Security and Harmony in the Commerce of virtuous People. She cures them of a Crowd of little Suspicions, and of a thousand petty Diffidences, which are the Remains of Pride, or of a melancholy and timorous Temper, or of an imperfect Education. She inclines them to think, that People do them the same Justice they do to others; and she never suffers them to suspect any Disguise, Indifference or Contempt from others towards them, because she thinketh no Evil; and it would be a great one to imagine their Brethren were in so unchristian a Disposition towards them. IX. Character.

II. Their Uprightness and Simplicity of Heart without any Uneasiness relies on that of others, of which they see the present Sincerity; and of which they suspect no Unfaithfulness for the future. They abhor the Maxim that says, we must always behave with our Friends, as if they were to become our Enemies. A Maxim, which the honestest of the Heathens looked on with Horror; and they use no other Caution against a Change which does not appear probable to them, (though they do not think it altogether impossible) than never to think or do any thing, but what is perfectly agreeable to their Duty, and of which they may never repent. They are vastly remote, from this refining of a base Policy, which subtilizes Evil, and then imagines it sees it under a thousand various Aspects; fetching it beforehand out of Futurity, when it is not present, and always looking upon it as certainly future,

IX. Character. future, when it is but barely poſſible. They are wiſe, deeply learned and provident, only with regard to what is good; according to the Advice of the Apoſtle: But little Children and meer Babes with regard to what is evil. *Wiſe unto that which is good, and ſimple concerning evil.* And whereas the Wiſdom of the World conſiſts in ſuſpecting every thing; in ſpeaking evil of every thing; and in endeavouring to make whatever is good ſuſpected; they on the contrary, make their Wiſdom to conſiſt in a thorough Knowledge of Virtue, and in a bleſſed and happy Simplicity, that is perfectly unacquainted with Evil, or never ſees it but when it is evident; and which is not capable of ever ſuſpecting an edifying Outſide, unleſs Hypocriſy breaks out in its Works; that is, by certain and manifeſt Tokens, and ſuch as are not to be miſtaken.

Sapientes in bono. *Simplices in malo.* Rom. xvi. 19.

SECT. VIII.

I. IT is not without very good Reaſon, that one exhorts ſuch Perſons as profeſs Virtue, to make the Spirit go Hand in Hand with the pious Actions of their Life; always to recall them from that fine Outſide to the deepeſt Receſſes of their Heart; to beg them to examine, whether what flouriſhes outwardly has the Love of God for its Root; and to make them jealous of ſecret Hypocriſy, which may indeed deceive the Eyes of Men, but can never impoſe on God: *Redi ad conſcientiam tuam: ipſam interroga: noli attendere quod floret foris; ſed quæ radix eſt interna.* But it is very dangerous to cry down Hypocriſy in any Manner that may render true Virtue ſuſpected; or to make Men contract

St. *Auſt.* Tr. 8. in Ep. Joan.

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an Habit of ſuſpecting an edifying Exterior, without pointing out exactly what are the Tokens by which Diſſimulation and Hypocriſy may infallibly be diſcerned, notwithſtanding the favourable Preſumption of an always venerable Appearance. IX. Character.

II. For this Outſide is abſolutely neceſſary to ſincere and pure Virtue. It is made a Part of her Obligations; and it has a thouſand eſſential Relations to the Sentiments of the moſt diſintereſted Piety. Therefore, Virtue can never renounce theſe, without becoming both inwardly weak and imperfect, and outwardly ſcandalous; and if this Outſide is cried down as dubious; nay, if it is diſhonoured as being the Token of Hypocriſy; to what a Paſs will Virtue be reduced? How will it be poſſible to defend her againſt Calumny? And how ſhall one invite ſuch as are yet weak to expoſe themſelves to public Cenſure, in aſſuming an Outſide, which has been made over to Hypocriſy. Shall then the Sheep caſt off their Fleece, becauſe the Wolves happen to diſguiſe themſelves now and then by putting on Sheep's Clothing? How can they be Sheep, and not have the Appearance of Sheep? And muſt they ceaſe to be what they are, becauſe the Wolves who are their Enemies, ſometimes conceal themſelves under their Reſemblance? * *Illæ oves*, ſays St. *Auſtin*, *non debent pelles ſuas deponere, ſi aliquando eis lupi ſe contegant.*

* *De Serm. Dom. in monte.* lib. 2. cap. 19.

III. We then really do very great Miſchief by inveighing too generally againſt Hypocriſy, without giving it ſuch a Character as is only ſuitable to it. For thereby Men who are already prejudiced againſt Virtue, and inclined ſo to be from their natural Malignity, contract an Habit

IX. Character. of ſuſpecting Ill under the ſlighteſt Pretence, and of looking for it under all the Appearances of Good; but thoſe Evils become incomparably greater and more ſcandalous, when Men are ſo raſh as to produce as Proofs of an undoubted Hypocriſy outward Regularity, Modeſty, Mortification, Zeal, and all the Acts of Mercy and Charity, which are the Glory of Virtue and the Evidence * of Jeſus Chriſt. This is a perfect Imitation of the Blaſphemy of the Phariſees, who attributed to the Devil what Jeſus Chriſt did through the Holy Ghoſt. This is declaring one's ſelf an Enemy to God's Gifts, and teaching others to entertain a Diſtruſt of them, and even to perſecute them.

SECT. IX.

I. JESUS Chriſt gives us no other Signs to diſtinguiſh Hypocrites from ſuch as act with Sincerity, than the Fruits; that is, the Actions of both. It is not neceſſary for us to dive into the Heart of a Sheep or a Wolf, to aſſure us, that the one is in her own Covering, and the other under a borrowed one. The Difference is always ſtriking, whenever ſo little examined. The Mildneſs and Simplicity of the Sheep unvariably the ſame without either Deſign or Artifice, or any thing of a borrowed Character, leaves no room for the leaſt Miſtake on her Account: Whereas the Oppoſition that is between the Skin wherewith the Wolf is covered and his natural Hatred againſt the Sheep, his Tricks and Artifices to ſurprize them at unawares, and his cruel Uſage towards thoſe he has ſurprized, ſoon manifeſt and betray his Cruelty and Perfidiouſneſs. II. But

* We might put alſo *the Smell* or the *Good Smell* of Jeſus Chriſt. This Expreſſion is borrowed from the Scripture. See *Geneſ. chap. xxvii. ver. 27.*

II. But if Hypocriſy ſhould happen to be ſo cunning and attentive in diſguiſing herſelf, that one ſhould never be able to diſcern her from true Virtue by the Outſide only; then the Error we ſhould fall into with regard to her would not be dangerous, ſince ſhe would not deviate in the leaſt either from the ſtricteſt Regularity of Manners or of Truth. The Hypocrite alone would then be guilty, and loſe the Benefit of his falſe Virtues; and it would be a very blameable Raſhneſs to pretend to dive into the Bottom of his Heart, in order to rob him of the Reputation which his good Behaviour procured him. The Knowledge of this Secret is reſerved for God alone; and it would be uſurping God's Place to preſume to ſearch into it. Nay, we ſhould then aſperſe all the Appearances of Virtue, as has been already ſaid, to reject entirely the Teſtimony of it, under the imaginary Pretence, that it is belied and contradicted by the inward and ſecret Diſpoſitions of the Heart. IX. Character.

III. It belongs to Jeſus Chriſt alone to whom every thing is known, to tell the Phariſees and the Doctors of the Law who were like them: Woe to you that clean the Outſide of the Platter; while ye neglect to clean the Inſide: Woe to you who are like whitened Sepulchres, which conceal inwardly all Manner of Corruption and Filth. Thoſe who have not his divine Light can have no Right to fulminate thoſe Anathema's. Their Buſineſs is to be edified by what is edifying; and they can do nothing more than compare one Outſide with another; one Action with another, in order to diſcern what the true Motive of it can be.

IV. Thoſe who go any further, and teach Men how to think Evil when they ſee nothing

IX. Character. but Good, are rather Promoters of Vice than of Virtue; by turning the natural Malignity of the Mind into an Art, and by teaching them how to become Hypocrites themſelves, under the Pretence of diſcerning thoſe that are ſo. It cannot be denied, but that human Virtues very often are full of Imperfection and even groſly falſe; but we muſt not annihilate what is good in them, becauſe they are not altogether without ſome Defects. It would be very wrong, not to attribute to God our Faithfulneſs towards our Friends; our Compaſſion towards the Poor; our Gratitude for good Services; our Love of Juſtice and Equity; and our Hatred of Violence and Injuſtice. But it muſt alſo be miſtaking Men very groſly, to attribute the immediate Origin of theſe Sentiments to Hypocriſy, or Pride. It is indeed but too often the End of them, and that in more than one manner; but then theſe Virtues were but the Outlines of Virtues, which have been kept from Perfection by Ingratitude and Vanity. True Piety would infallibly have led them to Perfection and Maturity. By great Misfortune, Self-love is an Obſtacle to that; but that very Charity which is wanting to thoſe unfiniſhed Virtues does not blame in them the Good they have: She only is grieved, on Account of the Good they have not. *Charity thinketh no Evil.*

X. Character.

The Tenth ARTICLE: Or, the Tenth CHARACTER of CHARITY.

*Charity * rejoiceth not in Iniquity.*

* Οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ. *Non gaudet super iniquitate.* Erasmus. *Non gaudet de injustitia.*

SECT. I.

I. THE Sense of these Words, *rejoiceth not in Iniquity*, is exceeding plain. They signify, that Charity is far from ever rejoicing at the Disasters of our Neighbour, whose greatest Misfortunes are his own Injustice and Iniquity. According to the Apostle, we all of us are but one Body and one Bread: We, I say, who are Partakers of the same Bread in the Eucharist; we are all united in the same Sacrament, and together with Jesus Christ make but one and the same Victim, one and the same Sacrament. *We being many are one Bread and one Body; for we are all Partakers of that one Bread.* 1 Cor. x. 17. The Unity of the natural Body, though made up of many Members, is according to the same Apostle, nothing but the Type and Figure of the spiritual Body, whereof Jesus Christ is the Chief, and to which St. *Paul* scruples not to give the Name of Jesus Christ himself. *As the Body is one, and has many Members, and all the Members of that one Body being many are one Body, so also is Christ.* Gal. iii. 27, 28. These Words, *so also is Christ*, are very remarkable; for the Apostle does not only say, *so also is the Body of Jesus Christ, which is his Church*; but, *so also is Christ*; intending to shew us by this surprizing but very exact Expression, how strict, close, and intimate is the Union we have with Jesus Christ; since we have been incorporated with him in Baptism; and since

X. Character. since all peculiar and personal Differences have been abolished, by our putting him on, as St. *Paul* writes to the *Galatians*: *As many of you*, says he, *as have been baptized into Christ, have put on Christ: Now there is neither Jew nor Greek: there is neither bond nor free; there is neither Male nor Female; for ye are all one in Jesus Christ.* And in the Epistle to the *Corinthians*, immediately after the Words just quoted: *By one Spirit we are all baptized into one Body; whether we be Jews or Gentiles; whether we be bond or free, and have been all made to drink of one Spirit.*

Galat. iii. 27, 28.

II. It is a Maxim agreed on by all the World, that the Reality must always be above the Type; because it is more real, more perfect and more important than what is but the Image and Sign of it. The Union that is between the spiritual Members that make the Body of Jesus Christ, must needs then be more real and more true than that which is between the Members that compose the natural Body. In consequence of this Union, there must be an intimate Relation between the spiritual Members; and the Good or Evil happening to any of them must be very sensible to the rest; as is remarked in the natural Body: *All the Members have the same Care one for another: and whether one Member suffers, all the Members suffer with it; or one Member be honoured, all the Members rejoice with it.* In short, the mutual Simpathy between the spiritual Members must be still greater and quicker than that which concerns all the Members of the natural Body for whatever happens to any of them; and the Union made by Jesus Christ himself and his Spirit, must be as much above that which a natural Soul is the Cause of, as Grace is above Sense,

1 Cor xii. 26.

Senſe, and the Spirit of God above the human Soul. * *Now ye are the Body of Chriſt and Members in particular.* X. Character. * 1 Cor. xii. 27.

III. Theſe Truths are of an equal Evidence. The leaſt Attention is ſufficient to make us aſſent to them; and it cannot be doubted, but that they are the Foundation of Chriſtian Piety. How is it then poſſible, that they are ſo little known or ſo ill obſerved by moſt Chriſtians? How does it ſo often happen, that many of the Faithful incorporated into Jeſus Chriſt with their Brethren, do nevertheleſs rejoice at the Misfortunes of thoſe who are their Fellow-members; who in a moſt true Senſe are Jeſus Chriſt himſelf, and are to live by his Spirit? Can he be a living Member of the Body who is ſo little concerned as to the Good and Evil of the other Members? Are we of the ſame Body, when we make no Account of its Health and Life? Can there be a more evident Proof of our not being animated with the Spirit of Jeſus Chriſt, than when we rejoice at what is Grief to him? And is it not a fatal Sign of our belonging no longer to Jeſus Chriſt, and of our renouncing the Union we had contracted with him by Baptiſm, to inſult his Loſſes, and to be overjoyed when one of his Members has received a mortal Wound?

IV. Who would imagine, on ſeeing the Eagerneſs with which one Man often informs another of this diſmal News, that the right Hand is telling the Misfortunes that have happened to the left; Did ever the Eye behave thus with regard to the Ear? Does ever the Head rejoice, that one of the Feet is ſo very ill, that it perhaps muſt be cut off? Can that barbarous Joy that makes haſte to publiſh the Evil ever be any Remedy againſt it? What can the eager Curioſity that

X. Character. looks after this Evil, the criminal Credulity which believes it ſo very readily and without Examination, and the Malignity that inclines us to add to it Circumſtances of our own Invention, contribute towards the curing of it? Can one diſcover in all this any Symptoms and Footſteps of Charity? Would we ever behave thus with regard to any bodily Pain of our own, in any diſmal Accident that ſhould have happened to our Family, in the Misfortunes wherein the Reputation of our Father or Friend might be concerned? How then is it true, that we love our Neighbour as ourſelves? How can we flatter ourſelves that we are living, when we act in a manner ſo diametrically oppoſite to Charity, which is our true Life.

SECT. II.

I. WHEN Crimes have ſomething tragical in them, we ſeem to be ſmitten, and we talk of them with Horror. But there are natural Reaſons for that Kind of Moderation, which is occaſioned by Amazement, and the Singularity of a fatal Event. We ſhould ſoon be uſed to it were it more common; and our Malignity would find a ſecret Delight in thinking on it, and in making it the Topick of our Converſation, as a very entertaining Piece of News, capable of adding to the Converſation greater Life and Vivacity. We perceive this Malignity in all other Circumſtances, but chiefly when the Failings in Queſtion are capable of receiving any ridiculous Turn, or may be made Matter of an ingenious Criticiſm: For Joy then does appear without Diſguiſe: And there is hardly one that does not applaud the Raillery, or even does not add ſome new Strokes to

thoſe which the Neighbour has already received, and of which he was the But.

II. The barbarous Pleaſure we take in applying Ridicule to the Diſaſters of our Brethren is never ſo evident, as when one who had long paſſed for a ſober and orderly Perſon, and who had the Reputation of being virtuous and prudent, happens to do any thing that deſerves Blame, or does not anſwer the good Opinion every Body entertained of him. For it then ſeems, that we are delivered from the galling Weight of his Reputation, and that we haſten to take Revenge for the Preference his Merit had procured him above others. We are comforted by his Fall: We then breath eaſily: We relate it with the utmoſt Chearfulneſs; and we omit none of the Particulars that may poſſibly mortify the guilty Perſon, without deigning to be grieved for him. No Man thinks of covering him with his Cloke: None puts himſelf in his Place, or ſuffers for him what the Members of the natural Body feel for one another.

III. On thoſe Occaſions we do not reflect, that the Joy cauſed by the Iniquities of our Brother is the Joy of Satan himſelf, who after he has ſeduced a Man, laughs at his Misfortunes; and who is very glad to ſee, that by publiſhing his Faults we would deter from Converſion all ſuch as would think of amending their Ways, or of engaging in a more perfect Kind of Life than that they are in, and are ſtill more afraid of the Railleries of others than of their own Weakneſs, ſhould they happen not to perſevere. It is incredible, what an Influence ſuch a Fear has on Perſons not yet confirmed in their Converſion, and who very often die in a Condition which they themſelves diſapprove, for not having

X. Character. Knowledge, Courage, or Virtue enough to overlook the unjuſt Contempt they might draw upon themſelves, if they did not keep up with Conſtancy the Character and Manner of Life they ſhould have embraced. Jeſus Chriſt will certainly bring to Account, for the Loſs of theſe Souls, ſuch as ſtopped them in the Way of Virtue, under the Apprehenſion of their Railleries. Then they ſhall experience how heavy a Crime it is to rejoice in the Iniquity or the Weakneſs of our Brethren; and how eaſy it is for us to become criminal ourſelves, and even the Accomplices of the Iniquity of others, by a bare ſingle Word in which we imagined there was nothing more than Conceit and Wit; but which was really full of all the Bitterneſs and Gall of the great Dragon.

SECT. III.

I. THE Evil would be incomparably leſs if it remained concealed in the Heart, and was not made public by Diſcourſe: But the ſame Malignity that inclines us to rejoice at it in ſecret, does likewiſe excite us to ſpread it abroad: And as it is an epidemical and almoſt a general Diſtemper among the Men of the preſent Age; it ſeldom happens, that we are ſtopped by any wiſe Counſel; or that we are made aſhamed for our want of Charity and Generoſity of Heart; which we certainly betray by unmercifully rending in Pieces the Reputation of our Neighbour, and by inſulting his Faults before Men that ought to have Honour enough to blame this exceſſive Baſeneſs. He that ſpeaks, and thoſe who hear him, are moſt commonly equally unjuſt: and generally none of them has Generoſity or Probity

Probity enough, to blame the Recital that is made, and the criminal Diſpoſitions that attend it. X' Character.

II. Thus we mutually poiſon the Minds of one another, by the ill Savour of our Crimes. We breath it forth not only without Caution, but alſo with Avidity and Greedineſs: And we take Delight in ſpreading and in communicating it to others: Whereas if the Queſtion was only on a ſmell offenſive to our Senſes, we ſhould avoid it with all imaginable Care, and endeavour to overpower the diſagreeable Impreſſion thereof by ſome ſtronger and more grateful Odour. We always behave thus with regard to every thing that may offend our Smell or Sight. We are aware of the plaſhing of Dirt. We are vexed whenever any lights on our Clothes: We take out the Stains as ſoon as we can: But we are void of all Caution, and perfectly heedleſs, with regard to what can ſpot the Whiteneſs of a far more precious Garment: We run to meet thoſe who fling the Dirt: We receive it into our Boſom: We convey it into that of others; and we ſometimes think ourſelves much wittier than the reſt; when we have a greater Skill in preparing that Filth, and when we are more ſucceſsful in making others more eager to receive it, by the Strokes of Malignity we mix it with.

III. Thoſe who have learned of St. *Paul*, that they muſt be the ſweet Savour of Jeſus Chriſt, for the Honour and Glory of God; and that God's Purpoſe is to make himſelf known by this Sweetneſs of Savours, are very averſe to the infecting their Brethren with the Odour of a dead Body. As they endeavour always to ſet a good Example; their whole Attention is centred on what may be ſo to themſelves. They deſire to be

X. Character. edify'd : That they may be always edifying themſelves. They avoid with an equal Caution giving and receiving Scandal, and are ſenſible that nothing is more efficacious in promoting Virtue, than to hear it always talked of, and to remain as conſtantly ignorant as poſſible of whatever is contrary to it. They ingrave deeply on their own Hearts theſe divine Words of the great Apoſtle : *Whatſoever Things are true : Whatſoever Things are honeſt : Whatſoever Things are juſt : Whatſoever Things are pure : Whatſoever Things are lovely : Whatſoever Things are of good Report : If there be any Virtue, and if there be any Praiſe ; think on thoſe Things.*

IV. Really all we want is good Example. Scandals have no other tendency but to weaken us. The Falls of our Brethren are no otherwiſe uſeful to us but to render us humble and lowly, and to put us in Mind of our own Frailty. But the Fervour of thoſe who go before us in the Paths of Virtue, is a ſalutary Spur, which awakes us from our Faintneſs of Heart, and reproaches us with our Want of Reſolution. And as much as thoſe who are Strangers to true Piety buſy themſelves about the Failings of their Neighbours, in order to indulge their own Malignity, or to juſtify their own Faults ; ſo much are thoſe to whom the Grace of God has revealed the Perfection of the Goſpel, attentive to find out what is moſt edifying and moſt pure in others, to praiſe God for, and make their Benefit of it. *Whatſoever Things are true : Whatſoever things are honeſt : Whatſoever Things are juſt : Whatſoever Things are pure : Whatſoever Things are lovely : Whatſoever Things are of good Report : If there be any Virtue, and if there be any Praiſe ; think on thoſe Things.*

The Eleventh ARTICLE: Or, the Eleventh CHARACTER of CHARITY.

XI. Character.

*Charity rejoiceth * in the Truth.*

* *Congaudet autem veritati.* συγχαίρει δὲ τῇ ἀληθείᾳ.

SECT. I.

I. THIS Character is the oppoſite of the foregoing, and the Oppoſition is marked in the Text: *Charity rejoiceth in the Truth.* Charity rejoiceth not in Iniquity, but rejoiceth in the Truth. Under the general Term *Injuſtice*, St. *Paul* underſtands whatever is contrary to Rules and good Order; and under that of *Truth* he comprehends whatever is agreeable to them. That is, all ſincere Virtues, and all ſuch Actions as have both for their Principle and End the Supreme Truth, which is God himſelf. It is in this Senſe that Jeſus Chriſt ſays in the Goſpel, that he that acts according to Truth: (*He that doth the Truth,*) *cometh to the Light, that his Deeds may be made manifeſt that they are wrought in God.* And it is in the ſame Senſe, that the Apoſtle St. *John* writes to *Gaius: I rejoiced greatly when the Brethren came and teſtified of the Truth that is in thee, even as thou walkeſt in the Truth. I have no greater Joy than to hear that my Children walk in Truth.* Theſe admirable Words do not only explain the Text of St. *Paul*; but alſo afford us a rare Example of a Charity that rejoiceth in Truth. *I have no greater Joy than to hear that my Children walk in Truth.* They teach us beſides, that nothing is holy and juſt, but what is exactly agreeable to Truth, and can bear the Light and the Teſt of it, and does not

John iii. 21.

3 John 3, 4.

XI. Character. want Darkneſs to hide its own Defects and Imperfections. Therefore as nothing in Nature is excellent or noble but what is true, and nothing is ſolid in an Argument but what is true; ſo nothing is virtuous in Religion but what is of the ſame Stamp.

1 Cor. xii. 26. II. We have ſeen in St. *Paul*, that *if any one Member* of the Body *be honoured, all the Members rejoice with it.* And that there is ſuch an Union *Ibid.* ver. 25. among them; *that there is no Schiſm in the Body: But that all the Members have the ſame Care one for another.* The Emblem of Truth is contained in theſe Words: *Charity rejoiceth in the Truth.* Charity takes a Part in all the Good that happens to her Neighbour. She does it with Zeal and Vigour: She thanks God for it with as much Sincerity, and as much Effuſion of Heart, as if ſhe had herſelf received it: She poſſeſſes every thing in common with them: She has as it were nothing peculiar; nothing that divides her Intereſt from that of others. She is in a Manner the Soul that unites all the Members: And with regard to Spiritual Goods, ſhe acts as when ſhe inſpired the firſt Chriſtians at *Jeruſalem* with regard to Temporal Goods, which became common to all, after the Diſtinction of *Meum* and *Tuum* Acts iv. 32. had vaniſhed from among them. *The Multitude of them that believed were of one Heart, and of one Soul: Neither ſaid any of them that aught of the Things which he poſſeſſed was his own: For they had all Things common.*

III. It is thus that Charity intereſts herſelf in all the Wants of others: Thus is ſhe comforted, when they are comforted: Thus is ſhe in Joy and Plenty of all things, when they are ſo: Thus does ſhe think herſelf much advanced in Virtue, when they make a Progreſs in it: And thus is

she humbly thankful towards God, when they do what is good, as if God had made her the Instrument of it. For we must take a very particular Notice of this Expression of St. *Paul:* Charity *rejoiceth* in the Truth: *Congaudet veritati:* Which does not only imply, that Charity rejoiceth in the Truth; but that she also congratulates and wishes Joy to such as walk in the Truth. The Apostle might have been contented with barely saying, that she rejoiceth in the Truth, as he had just said that she rejoiceth not in Iniquity: But he chiefly aimed at informing us, that the Joy which the good Actions of others give us, is the principal Token by which we are to know that we have Charity. That Charity which accompanies the Good we do may be suspicious: Though it may also be the Offspring and Testimony of a sincere and good Conscience. But the Joy we feel when others do any Good, (whether they be our Friends or have no particular Relation to us,) is a most certain Token of our being in Charity: Provided that Joy be but pure, sincere and as lively as if the Good of others did personally concern us. XI. Character.

SECT. II.

I. BUT it seldom happens that Charity has these lovely Qualities: And there are but very few, even among the Ministers of Jesus Christ, that have not kept something of a quite contrary Disposition, which Jesus Christ cured in the Apostle St. *John*, by this his paternal Instruction. *We saw one*, says this Apostle to him, *casting out Devils in thy Name, and we forbad him: Because he followeth not with us: And Jesus said unto him; forbid him not: For he that is not against*

XI. Character. *againſt us is for us.* There are ſome, who ſeem to have Zeal and Fervour towards doing Good: But they will either do it alone, or have it done only by ſuch as aſſociate with them, and are in a ſort of Dependance upon their Directions. They imagine that it is a ſort of Robbery, when any Good is done without them. They look on that with an envious and jealous Eye, as on a thing that diminiſhes their Glory; and when they are in Authority, they carry it ſo far as to forbid very zealous Labourers, whom the Houſholder had ſent into his Field without ſetting them under them and their Direction. Thus they pretend to make themſelves Maſters of the Field, and of the Vines they cultivate. They forget that *he that planteth and he that watereth, are one and the ſame:* That they are equally the Servants of the ſame Maſter, and that their Miniſtry would be equally unprofitable; if God, who alone can give the Encreaſe, did not bleſs and proſper it.

1 Cor. iii. 8.

II. This Reply of Jeſus Chriſt to St. *John*, *He that is not againſt us is for us*, muſt be the ſtanding Rule of all thoſe who ſerve him in Truth. It is not with them as with their Maſter, to whom we muſt be immediately united in the Work, and from whom we muſt needs have received our Miſſion to do it with Succeſs: Becauſe *he that is not with him is againſt him, and he that gathereth not with him, ſcattereth.* He uſurpeth the Place of the Maſter who attributeth to himſelf what is reſerved for the Maſter alone: Becauſe it is to him that the Field, the Vineyard, the Corn, the Crop, the Workmen, and the Succeſs of their Labour belongs. To require of our Brethren either that they become dependent on us, or be of no Uſe to others, is to pretend to a Dominion over them, inſtead of looking on them as our

Luk. xi. 23.

Fellow-labourers: And when we cannot suffer that others do any Good, without paying a sort of Homage for it to us, and without reserving the chief Honour of it to ourselves, we then plainly shew, that we neither desire nor do any Good but as it may contribute to our own Glory. XI. Character.

III. Sure this is not the Example which the Apostles afforded us, who for a long while governed the Church of *Jerusalem* in common: Nor could any other Dependance be seen between them, but that of Humility and Charity: The Apostle *Barnabas* did not certainly behave so, when the Church of *Jerusalem* sent him to *Antioch*, where a few Disciples had preached the Gospel to the Jews and Gentiles with very great Success: For he rejoices at the Progress of their Labour, as if he himself had begun this great Work, and he returned God his Thanks for their good Success; as though it had been granted to his own Cares. *When he came and saw the Grace of God, he was glad:* And far from desiring to reserve to himself the Continuation and Progress of a Mission, of which he was become the Superior, he went to *Tharsus* to meet St. *Paul*, whose Zeal and profound Doctrine might have given Jealousy to any other: But *Barnabas*, to whom the Scripture gives this sublime Character, that he was sincerely good, full of the Holy Ghost and of Faith, was far from seeking his own Glory, or from apprehending that the rare Merit of St. *Paul* would be any Obstacle to it: *For he was a good Man, and full of the Holy Ghost and of Faith.* Acts xi. 24.

SECT.

SECT. III.

XI. Character.

I. THIS Diſintereſtedneſs which ought to be very common among the Miniſters of Jeſus Chriſt, ſince it is their Glory, and the Source of the Bleſſing and Proſperity of all their Labours, is now a-days become very rare. It is true, People that have ſome Virtue, do not go ſo far as to be jealous of the Succeſs of others: They do not croſs them in their pious Deſigns: They do not forbid them, either of their own Authority, or by borrowing that of our Superiors for that Purpoſe: But they talk too faintly of their Actions and Zeal: They take but a ſlight Part in, and are little concerned for, it: They think but ſeldom of it, as if all this was a thing quite ſtrange and indifferent to the Church. Every Body, as it were, centers himſelf in what he does, and reſtrains his Charity within the narrow Circle of his own Juriſdiction and Care: Nay, one would be even apt to think, that the reſt of the Church either does not exiſt, or, with regard to them, is as if it did not exiſt.

II. Thus a Miniſter gets an Habit of looking on his own Church, Community and Pariſh, as his Property, and as a Body wholly apart, of which he is Maſter. He hugs himſelf when Regularity and Decency are ſtrictly obſerved in his Diſtrict: When the Service is done with Dignity in his Church: When a vaſt Concourſe of People meet there; and when Inſtructions are multiplied in it. He thinks on ſuch Proofs, (many of which are indeed owing to the Application and aſſiduous Care of the Paſtor,) that he loves Jeſus Chriſt and his Church: But theſe are not the only Points on which he is to try his own

own Sentiments: He must carry on his Discoveries farther, and ask himself whether he has a quick and earnest Concern for all the Good done by others? Whether he takes a sensible Part in their Labours and Success? Whether the Honour of other Churches be as dear to him as that of the particular Cure with which he has been entrusted? For there is such an intimate Relation between all that we do and our Self-love, that we have just Reasons to fear that the Joy that accompanies the peculiar Good wrought by us, is not altogether inspired by that universal Charity which concerns herself for the public Good, and which applauds still more sincerely the good Actions done by others, than her own: Especially when they are attended with some Splendor and Lustre, and raise the general Applause, Esteem and Attention. XI. Character.

SECT. IV.

I. HUMILITY, that faithful and inseparable Companion of Charity, is overjoyed when God pours his outward and public Gifts in Abundance on such Persons as make an holy Use of them. She thinks herself very happy not to be exposed to the Danger of misusing the same Gifts; and she sees with a secret and sincere Delight, many great Treasures and Riches in the Hands of others, without being herself obliged to any thing but to give God her most humble Thanks for them. She entertains a Distrust of herself, and therefore prefers the Gifts that leave her in Obscurity: But she is full of good Hopes with regard to such as have received Gifts that may be useful to the Public; and her Joy is most complete when their Zeal answers their Abundance, and

XI. Character. and when they make it their whole Study to multiply, for the Glory of their heavenly Master, the precious Talents they have received at his bountiful Hands.

II. By this blessed Disposition Charity has a Share in all the Good that is done in the Church, both in public and private. By interesting herself in the Ministry and Labours of the one, and the Mortification and good Deeds of the other, Charity thus has a Title to, and enjoys the Merit of, the Pastors, of those that teach, of those that have consecrated themselves to Penitence, or to good and kind Offices towards others. She unites in her own Breast all the Gifts that are divided among Thousands; and by a most fortunate Secret she performs the Duties and Functions of each private State and Condition, and has a Share in the Exercise of each Member of the Body; though she at the same time seems to busy herself about very few things. She is at once the Eye, the Hand, and the Foot: Because she rejoices for all what the Eye, the Hand, and the Foot do for the common Good of the whole Body: She is, as it were, the Soul which concerns herself for all, which presides over all, which has the Government of all, to whom nothing is either unknown or indifferent in the Body she animates.

III. Nothing is remote or strange with regard to her: For she judges not of Men by their Distance, Nation, or any outward Difference. By Means of her, all the Faithful, especially all the Just, make but one and the same Body, whereof Jesus Christ is the Head, who spreads Life and his blessed * Influence all over it through the Channels and Joints that serve to join all the Members fitly together. As she is ignorant to what particular Member she is immediately united, whereby

* Eph. iv. 16.

whereby to receive the Grace and Influence that flows down from the Head; they all appear to her equally near and of equal Concern; and she rejoices at all the Graces and Favours every one of them receives, as if she was certain that was to be the immediate Channel through which they are to be communicated to herself. XI. Character.

IV. But above all, she is extremely attentive to the inward and secret Good she discovers in such Persons as have nothing outwardly shining in them, but who have such an Humility, such an Assiduity in Prayer, and such a Love for the Church and the Truth, as are seldom met with even in the Ministers of Jesus Christ: And tho' they seem to be weak and without Authority, she looks upon them as more necessary, and of greater Importance, than many others who are in the highest Rank and Dignity: According to this Expression of St. *Paul*. *Those Members of the Body which seem to be more feeble are more necessary*. Thus nothing of what is either public or secret escapes the sharp Eye of Charity. Whatever is done agreeable to Truth and Justice edifies and comforts her. *Charity rejoiceth in the Truth*; *Congaudet Veritati*; and she endeavours to enter into the same Sentiments with St. *Paul*, who, from the Place where he was, regarded and took Notice of all the Good done in all the Churches, and thanked God with them for it, as if he had been an Eye-witness thereof: *Though I am absent in the Flesh*, says he to the *Colossians*, *yet I am with you in the Spirit, joying and beholding your Order and the Stedfastness of your Faith in Christ*. 1 Cor. xii. 22. Col. ii. 5.

The

XII. Character.

The Twelfth ARTICLE: Or, the Twelfth CHARACTER of CHARITY.

*Charity * beareth all Things.*

* *Omnia Suffert.* πάντα στέγει.

SECT. I.

I. ST. *Paul* gave *Patience* as a firſt Character to Charity. *Charitas patiens eſt*; and the meaning of what he now adds to this her firſt Character, is not very obvious at firſt Sight, when he ſays, that ſhe *beareth all Things*: For, to bear all Things, and to be patient, ſeems to be but one and the ſame thing. The Obſcurity appears ſtill greater, when we compare theſe Words, *beareth all Things*, with the laſt, *endureth all Things*, which ſeem to be capable of no other but the ſame Senſe, and ſuch as cannot be rendered but by the ſame Words. Very famous Tranſlators have endeavoured to put ſome Difference between them, by tranſlating πάντα στέγει Charity *tolerates all*, and πάντα ὑπομένει Charity *ſuffers all*: But the Idea which we have of Toleration in our Language, does not allow us to give as a general and abſolute Character to Charity, that ſhe *tolerates all*. For there are Things which ſhe tolerates, becauſe ſhe is prudent: But there are a great many which ſhe tolerates not, and which ſhe ſtrives to correct, becauſe ſhe has Zeal and a courageous Stedfaſtneſs. The Buſineſs is then to give ſome diſtinct Idea of theſe three Characters. Charity *is patient*: Charity *beareth all Things*: Charity *endureth* (ſuffereth or ſupporteth) *all Things*; and to find out thoſe that were preſent to the Mind of the great Apoſtle, when

when he made Uſe of theſe Expreſſions, which ſeem to us to be much alike. XII. Character.

II. I endeavoured from the Beginning to mark theſe diſtinct Ideas; but I muſt here repeat what I ſaid of it, leſt any ſhould have forgot it. * *Patience*, did I ſay, *has many Subjects and many Relations; and it may be conſidered, either as being ſubdued and perfectly reſigned to God, whoſe Forbearances and Delays ſhe ſuffers, gladly ſubmitting to his Chaſtiſements and Trials, or as being ſubmitted to our Neighbours, whoſe Defects, Treacheries, Injuſtices and Contradictions ſhe bears with. It is under this laſt Relation chiefly, that St. Paul conſiders it, when he ſays, that Charity is patient: He will afterwards examine it both with regard to the Delays and Forbearances of God and our perſonal Afflictions.* When I ſpoke thus, I had in view the Words I am now to explain; Charity *beareth all Things:* Whereof I think the true Senſe is, that Charity beareth with Humility, Submiſſion and Perſeverance, the Delays and Forbearances of God, of what Nature ſoever they may be: As alſo I believe, that the laſt Words, *endureth* or *ſupporteth all Things*, muſt be underſtood with relation to our particular and perſonal Afflictions, whether they be Trials, or juſt and due Chaſtiſements, which Charity ſuffers with a Spirit of Penitence and Humility, without ever loſing her Courage and Confidence in God. It may ſeem indeed, that the original Term πάντα στέγει, properly ſignifies the Exerciſe of a Patience that waits and hopes for what is deferred; though it be for a very long Time deferred.

* *In the firſt Article*, Sect. I.

XII. Character.

SECT. II.

Eccl. ii. 1, 2, 3.

I. MY *Son*, says the eternal Wisdom, *if thou come to serve the Lord, prepare thy Soul for Temptation. Set thy Heart aright and constantly endure, and make not haste in Time of Trouble. Cleave unto God, and depart not away, that thou mayst be encreased at thy last End:* This is what St. *Paul* had said in short: *Charity supporteth all Things*; she *makes no haste* at those Times when the Will of God is obscure and not declared: She constantly endures and waits with Patience, till God's Light has dissipated her present Darkness: She endeavours by Penitence and Humiliation to make herself worthy of his Visit and Assistance; but she is very cautious never to prescribe to him the Times, the Choice of which he has reserved to himself, or to repine because of his Silence and Delays: She with a full Confidence believes that he will manifest himself in due Time; and though she should see even the End of her Life drawing on, she would not doubt, but that he would make Amends at that End, for all she might in Appearance have lost in the Interval of so long an Expectation.

II. *Believe in God*, says Wisdom again, *and he will help thee. . . . . Ye that fear the Lord, wait patiently for his Mercy. . . . . Woe be to fearful Hearts and to them who believe not in the Lord. . . . . Woe unto you that have lost Patience and are weary of waiting. . . . . They that fear the Lord will have Patience till he cast his Eyes upon them.* Every individual Word of this admirable Instruction ought to be weighed. All the Promises are made to depend on a persevering

Patience. The longeſt Delays, with regard to God, are only Trials, not Refuſals. When we ſtay to our laſt End for his Mercy, we are ſure to obtain it. The Term preſcribed to hope for it is no other than that of our Life. The Difference between thoſe who are ſaved, and thoſe that periſh is, that the Faith and Patience of the one are never wearied; whereas the others loſe their Courage, and look on their Expectation as fruitleſs and vain; and by neceſſary Conſequence do not put their Confidence in God and his Promiſes. One Moment more and he had viſited them; but they having ſlackened their Attention towards him, have thereby made themſelves unworthy of his Help and Mercy. *Believe in God and he will help thee. . . . . Ye that fear the Lord wait for his Mercy. . . . . Woe to fearful Hearts who believe not in God. . . . . Woe unto them that have loſt Patience. . . . . They that fear the Lord will have Patience till he comes.* XII. Character. Eccl. ii. 6, 7, 15, 16, 17.

III. *What I reveal to you*, ſays the Lord by the Prophet *Habakkuk*, *is yet for an appointed Time, but at the End it ſhall ſpeak and not lie: though it tarry wait for it, becauſe it will ſurely come, it will not tarry. Behold, his Soul which is lifted up is not upright in him: But the Juſt ſhall live by his Faith.* The Apoſtle St. *Paul* has explained theſe Words of the Prophet, and applied them to the Expectation and Hope of the true Righteouſneſs obtained through Jeſus Chriſt, who is clearly promiſed in theſe Words: *At the End it ſhall ſpeak and not lye*; and is as plainly promiſed for the Juſtification of Men, ſince we are juſt only but according as we believe and hope in him. *Behold, his Soul which is lifted up is not right in him: But the Juſt ſhall live by his Faith.* But this Explication of St. *Paul* in ſhewing us the Habak. ii. 3, 4. Rom. i. 17. Gal. iii. 11. Heb. x. 38.

XII. Character. principal Object of our Faith and Expectation, not only does not limit them to this Point alone; but it besides informs us that they comprehend all the Goods, Advantages, and Favours, of which this chief Point is the Root and Foundation. For if we cannot be justified but through Faith in Jesus Christ; if Men were obliged to expect him before he came, and if we are necessarily bound to stick fast to him after his coming; whatever makes a Part of our Righteousness, either for the Beginning, the Progress, or full Perfection, must be waited for, as Jesus Christ must needs have been before his Incarnation: And the same Reasons which excited the Saints that were before him to wait for him constantly to the End, oblige the Saints who have lived since his coming, to bear the putting off of his Promises and the Delay of his Succour with the same Faith and Patience.

SECT. III.

Habak. ii. 3, 4. I. IT was said to these faithful of old: *At the End it shall speak, and not lye: Though it tarry wait for it, because it will surely come, it will not tarry.* Nevertheless all those Faithful died before they saw the Accomplishment of what had been promised them; yet did none of them in the least question the Truth of the Promise. Heb. xi. 13. *These all died in Faith, not having received the Promises.* They perceived as in a distant Prospect the Goods that were deferred to a farther Time: They saluted them afar off: They united themselves to them, and embraced them through Faith and Hope: *Having seen them afar off and saluted them.* They endeavoured to discover the chief and principal Circumstances of those My-

fteries that were one Day to be accompliſhed : And though they were ſorry that they ſhould not be Eye-witneſſes of them ; yet were they comforted on account of their undoubted Certainty, and of the Glory we their Succeſſors were to have, in reaping all the Benefit of them and of thoſe Prophecies which ſhould have revealed them to us : Though the Prophets themſelves were deprived of that great Advantage. *Of which Salvation the Prophets have inquired and ſearched diligently. . . . . Searching what, or what manner of Time the Spirit of Chriſt which was in them did ſignifie. . . . . Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the Things which are now reported unto you.* 1 Pet. i. 10, 11, 12. XII. Character.

II. Had we been expoſed to the ſame Trial as theſe Faithful of old, and had we like them heard ſay, *he will ſurely come, he will not tarry*, and yet had he not appeared during our Life ; if we had had before our Eyes the Example of many Ages during which the ſame Promiſes had been repeated, though we had not ſeen the leaſt Appearance of their Accompliſhment ; I much doubt whether our Faith would not have been ſtaggered, and whether the long Delays of God's Counſels would not have weakened our Expectation : But we have no ſuch Trial to undergo ; all we are commanded to do, is, patiently to wait for the Help and Protection of God, whereof the Incarnation and Death of his Son are ſo great Pledges and Sureties. The Bottom and Ground of the Myſteries is no longer the Subject of our Expectations ; we only hope for the Benefit which we are to reap from them, and which, as a natural Conſequence of them, is the Matter of our Expectations. The Conformity which muſt be between the perſevering Patience

XII. Character. of the Faithful of old and ours, consists only in our fully trusting in God, and in our immutable and stedfast Reliance on his Promises, though we are ignorant of the Time when he shall be pleased to fulfil them; though this Time appears long; though it be against all Manner of Likelihood; though we be surrounded with weak People, with People of little Faith, and even with incredulous Persons who openly cry, 2 Pet. iii. 4. *Where is the Promise of his coming? . . . . For all Things continue as they were from the Beginning of the Creation.*

SECT. IV.

I. THE true Worship we owe to God as the Supreme Truth, is, to believe him when he speaks, and to trust in him when he promises. If all what he is pleased to reveal to us had nothing in it beyond the Reach of our Reason, Faith would have no Sacrifice to offer to him: And if the fulfilling did immediately follow his Promises, our Confidence in him would undergo no manner of Trial; and our Hope would be grounded rather upon the Event than upon his Word. In order to search the Bottom of our Hearts, and to dive into its true Motives, and the inward Principle of its Confidence in God, there must needs be an Interval between the Promise and its Accomplishment: Just as it is necessary, that there should be in the revealed Mysteries such a Sublimity and Superiority above the Level of our human Understandings, as will make it appear beyond all Doubt, that it is Faith, and not Evidence, that makes them submit to God's Revelation.

II. It

II. It is for this Reaſon, that *Abraham* receiv- XII. Character.
ed an Order to go out of his own Country, with-
out God's telling him preciſely whither he was
to go. *He went out, not knowing whither he* Heb. xi.
went. For the ſame Reaſon it is, that God pro- 8.
miſes to give him the Land of *Canaan*, yet
without granting him, during his Life, the Pro-
perty of a ſingle Place in any Country whereon to
ſet his Foot: *And he gave him none Inheritance* Acts vii.
in it; no not ſo much as to ſet his Foot on. It is 5.
from the ſame Motive, that after having pro-
miſed him from the Beginning a Son, in whom
all the Nations of the Earth ſhould be bleſſed,
God lets him grow old without granting him
that Son, and even adds to the natural Sterility of
Sarah, a new Obſtacle to the Accompliſhment
of this Promiſe; that the Expectation of that
great Patriarch might have ſome other Ground
than Probability, and that his Hope being at-
tacked by all that was capable of leſſening it,
might have no other Support than that of God's
Omnipotence and Veracity. *He againſt Hope be-* Rom. iv.
lieved in Hope . . . . being fully perſuaded, that 18, 21.
whatever he had promiſed, he was able alſo to per-
form.

III. The Apoſtle ſays, that it was by the Un-
moveableneſs of *Abraham*'s Confidence in God's
Promiſes, that this Father of the Faithful gave
Glory to God in a worthy Manner. *He ſtaggered* *Ibid.* ver.
not at the Promiſe of God through Unbelief; but 20.
was ſtrong in Faith, giving Glory to God. But *it*
was not written, nor is it ſaid, *for his Sake alone*
that * his Faith *was imputed to him for Righte-* * *Ibid.* ver.
ouſneſs; but for our ſake alſo. And we conſe- 23, 24.
quently ought to be perſuaded, that it is chiefly
through a perſevering Patience of which *Abra-*
ham gave us an Example, and through a Confi-

XII. Character. dence like his in the Divine Promiſes, that we can duly give Glory to God, and ſhew him that we adore him as the eternal and immutable Truth: As the Sovereign Diſpoſer of all Obſtacles: As him whom Things in being and Things not in being equally obey: As the only Protector in whom we are to put our Truſt: As him who wants none but himſelf, to fulfil ſuch Promiſes as have no other Motive but his meer Goodneſs; *who quickneth the Dead, and calleth thoſe Things which are not, as though they were* . . . . . and who *whatever he had promiſed, is able alſo to perform it.*

Rom. iv. 17, 21.

SECT. V.

I. THIS Diſpoſition muſt have equally for its Object all that was promiſed either to the Church, or to the Elect in general, or to each individual Perſon, who muſt not by any Means ſeparate himſelf from the common Intereſt of the Church, and who muſt hope that he is in the Number of the Elect, ſince he is in the ſame Society with them, and eſpecially becauſe ſuch an Hope was enjoined him by God. He is bound to wait for all public Goods; for thoſe that concern him in particular, and thoſe that regard his Family, his Friends and Community, with a perſevering Patience which nothing is able to ſhake. The Delays and Forbearances of God muſt have no other Effect, but that of rooting Patience more and more in his Heart, and of rendering it perfectly unmoveable. All Obſtacles muſt contribute to the ſame Effect; ſince it is thoſe which Patience is to overcome. She muſt hold out againſt all Temptations and the longeſt Trials; ſince ſhe is quite uſeleſs when outdone, and

and when ſhe gives out before the critical and decisive Minute comes. She muſt be *more watchful than they that watch for the Morning:* From break of Day till Night, and from the Duſk of the Evening, till the return of the Light: *Poſt tenebras ſpero lucem.* In ſhort, ſhe muſt continually remember this important Word: *It will ſurely come: Veniens veniet*; and this terrible Threat: *Whoever wants Faith renounces Righteouſneſs, and is rejected by God. If a Man draw back, my Soul ſhall have no Pleaſure in him:* She muſt remember the proper and diſtinguiſhing Character of the Elect and Saints, which conſiſts in living by Faith: *The Juſt ſhall live by his Faith.* XII. Character. Pſal. cxxx. Job xvii. 12. Heb. x. 38. *Ibid.*

II. *Saul* is a terrible Inſtance both as to Fault and Chaſtiſement, to all ſuch as grow tired of ſtaying for God's Time, and who make Uſe of other Means than thoſe which Patience and Obedience had preſcribed them. * *Samuel* had told *Saul* from God, to ſtay for him at *Gilgal* ſeven Days; that they might offer a Sacrifice to God. This Prince, when he ſaw the ſeventh Day very far advanced, and the Enemy ready to attack him before he had endeavoured to conciliate God's Favour by Sacrifice, thought that the Urgency of the Caſe diſpenſed with his waiting for *Samuel* any longer. But the Sacrifice was ſcarce at an End when *Samuel* came; and this Prophet did not only declare to him that he had behaved raſhly, *Thou haſt done fooliſhly:* But that he was rejected from that very Moment, and that God had *ſought him another* King, *a Man after his own Heart*; that is, a Man that would be conſtantly dependent on his Will, and always ready to ſtay for him, without preſuming to go and meet him. * 1 Sam. xiii. *with* x. 8.

III. Accord-

XII. Character. III. According to human Ideas, this Prince appears excuſable. It ſeems that the Queſtion is only about a few Moments: *Samuel* ſeems to have made *Saul* ſtay for him on purpoſe: He has, by ſtaying ſo long, given a World of Uneaſineſs to a Prince who was ſurrounded with Enemies, and who durſt not engage, without having offered God a Sacrifice of Peace-offerings. Such a Circumſtance would incline us to juſtify him, had not God explained himſelf unfavourably by his Prophet, and that in the moſt terrible Manner. But the infinite Diſtance which is on ſuch an Occaſion between God's Judgment and ours, ought to inform us, how little we know the Value of a Patience that is never tired with waiting: It ought to make us ſenſible of the Danger we expoſe ourſelves to, when we ſubſtitute Arguments drawn from meer human Wiſdom, to the Docility of an humble and perſevering Faith.

IV. The ſame Prince reduced to very great Extremity by his Enemies, conſulted the Lord on the Event of a Battle, which was not in his Power to avoid. But God whom he had provoked, anſwered him neither by Dreams, nor by the Prieſts, nor by the Prophets: And inſtead of underſtanding by that very Silence of God, that he was not worthy of knowing his Will; and that he ought to have prepared himſelf for the obtaining it by Humiliation and Penitence; this wretched Prince ordered his Men to find him out a Witch, that he might conſult the Devil by her Miniſtry; ſince God refuſed to ſpeak to him.

V. This Crime, which according to our Notions, is far different from that which he had committed, in not ſtaying for *Samuel* to the End of

of the ſeventh Day, is nevertheleſs a neceſſary Conſequence of the Diſpoſition of thoſe who have loſt both their Patience and their Confidence in God: For we no ſooner turn from God but we turn towards Satan. For want of one Help and Protection we look for another. We no ſooner ceaſe to rely on Truth, but we ſubſtitute Falſhood in its Place. We have recourſe to ſome other Promiſes, when God's are no longer our Support and Refuge. We grow weary of conſulting him, when he refuſes us an Anſwer; and we always find People ready to ſupply us with falſe Prophets, when the true tell us nothing poſitive as to Futurity, and are contented with only exhorting us by their Silence to Patience and Humility. XII. Character.

When Saul *inquired of the Lord, the Lord anſwered him not, neither by Dreams, nor by Urim, nor by Prophets. Then ſaid* Saul *unto his Servants, ſeek me a Woman that has a familiar Spirit, that I may go to her; and his Servant ſaid to him, behold, there is a Woman that has a familiar Spirit in Endor.* 1 Sam. xxviii. 6, 7.

SECT. VI.

I. TO loſe our Courage becauſe of God's Delays, which are a ſecret Artifice of his Mercy towards us, betrays our being ignorant of the Myſtery of God's Forbearances, and of the Intention he has of rendering us more zealous and Fervent, and more perſevering in our Prayers, by deferring his Compliance with our Deſires: He ſuſpends and interrupts the Effects of his Divine Mercy, for no other Purpoſe but to make us worthier of and better prepared for them. We ſhould certainly receive leſs from him, did his Favours flow more quick. The Heart is inflamed

XII. Character. inflamed and enlarged by Desires that are not immediately fulfilled: It would become more narrow and contracted if its first Wishes were satisfied; and it would be more exposed to Pride and Ingratitude, if the Advantages it sighs after should cost less, and if the very delaying of them did not let it know, that it is unworthy of the same.

* Luke xviii. 1. II. *Men ought* * *always to pray, and not to faint*, says our Lord Jesus Christ: Nor is this only an Advice, but a Law, and an indispensible Law; *Men ought always:* It is an Obligation that admits of no Exception of Time: It is a Rule, the Observance of which comprehends every one of God's Graces without Exception; there being none of them but what is worth the asking with Perseverance: *Men ought always to pray, and not to faint.* No Delay on God's Part, no Obstacle on ours, nor any Difficulty arising from our own Nature, ought either to slacken the Fervor and Constancy of our Prayers, or to rob us of the Hope that they shall at last be fulfilled.

Ib. 2, &c. The Example produced by Jesus Christ of a Widow, who for a long while had in vain sollicited *a Judge who feared not God*, neither regarded Men, to do her Justice; and who by constantly troubling him, got at last a favourable Sentence from him, adds to his Maxim a Degree of Evidence, capable of making the strongest Impression on the most discouraged Minds. In

Ibid. xi. 5, &c. another Place, he produces the Example of a Man who goes at Midnight to borrow a few Loaves of a Friend, for an Acquaintance of his that was come to him in his Journey, and who not being discouraged by the Refusal of his Friend, forces him at last, by his Obstinacy and Perseverance, to rise and give him as many Loaves as he needed; And Jesus Christ concludes this Parable by a quick,

quick, an earneſt and preſſing Exhortation, to pray without ceaſing or faint-heartedneſs; and by an adorable Promiſe that we ſhall obtain whatever we ſhall pray for in a conſtant and perſevering Manner. *Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened to you. For every one that aſketh, receiveth: And he that ſeeketh, findeth: And to him that knocketh, it ſhall be opened.* XII. Character.

SECT. VII.

I. THESE Inſtances of a Widow that begs Juſtice of a ſorry Judge, and of a Man that aſks Bread of his Friend at Midnight, are known to every one; but the Meaning and Tendency of them are little inquired into: It is neceſſary, for the penetrating into the whole Purport of them, that one ſhould obſerve two Things; the firſt of which conſiſts in the Compariſon made between the unjuſt Judge, or the Man who was ſo troubled by the Importunity of his Friend, and the Delays of God: And the ſecond conſiſts in another Parallel drawn between the Diſpoſitions, both of the bad Judge and the Friend, and the Mercy of God.

II. I ſhall begin with the firſt of theſe Obſervations, which conſiſts in comparing the Repulſes of the Judge, and the frivolous Excuſes of the Friend, with God's outward Conduct towards thoſe that pray to him. Let us then imagine a poor comfortleſs Widow, begging Juſtice of a Judge whoſe Heart is ſhut with Regard to all manner of Religion and Humanity: Who had as good ſpeak to a deaf Man as to him: Who to no purpoſe endeavours to ſoften and prevail with him by good Arguments and Intreaties: But who

XII. Character. who is resolved never to let him alone, till he has at last done her Justice? Who inures herself to his Denials, in Hopes of tiring him out with her steady Importunities; because she is fully resolved herself never to wax tired of teazing him. Let us then compare the Proceedings of this Judge with God's Delays and Forbearance: And let us ask ourselves, whether we can possibly find in God's Silence, in his Denials, and in the Slowness of his Assistance, any thing so capable of disheartening us, as was that which the poor disconsolate Widow met with from her Judge. Let us ask ourselves again, what it is we ought to do, in case God's Dealings should outwardly appear perfectly the same as did those of the Judge; and whether we should not be obstinately bent against all his Refusals, and hope that our Importunity might at last overcome all Obstacles; since the least slackening of our Courage, and the Interruption of our begging of God's Grace and Mercy, would always be the greatest of Evils to us.

III. It is the same as to that Friend, who gives this Reply to the Man that comes at Midnight to ask a few Loaves of him: *Trouble me not: The Door is now shut, and my Children are with me in Bed; I cannot rise and give thee.* It is very plain, that God gives no such Answer to those that pray to him, and that his hardest Usage consists in his Silence, or at the most in the deferring of his Help. But, though it were true that God should call us troublesome; though he should tell us that the Door of his Mercy is shut; though he should treat us as being not of the Number of his Children that dwell with him in his Rest; though he should refuse us the Bread we beg from him, as he did the *Canaanitish* Woman;

man; Jesus Christ explains himself plainly, and fully acquaints us with his whole Design in the two Parables of the Judge and the Friend. His Intention is, by those Instances to incite us to overcome an apparent Refusal by a real Perseverance. His telling us what the Widow and the Friend had obtained by their Importunities, not only informs us, that we are to imitate their Patience and Resolution; but is also an earnest and pressing Exhortation for us to do it. XII. Character.

SECT. VIII.

I. LET us now pass on to the second Observation, which consists in comparing the inward Dispositions of the Judge and the Friend with the Goodness and Mercy of God: And let us consider how unjust and imprudent it were, should we look on the Delays and Forbearances of God and his apparent Tardiness in helping us, as sure Proofs of his Indifference for us, or even of his Insensibility and Unconcernedness for our Prayers, Supplications, and Complaints. Our Saviour, after having mentioned what the wicked Judge says within himself, who had refused so long to hear the Widow, and who at last resolved to do her Justice, merely because he feared she would change her Supplications and Intreaties into * Reproaches and public Accusations: Our Saviour, I say, after having set before our Eyes the inward Sentiments of this Judge, goes on thus: *Hear what the unjust Judge says. And shall not God avenge his own Elect which cry Day and Night unto him, though he bear long with them?* Luke xviii. 16.

* *It is the Sense of the original Text.*

II. How! says he; shall the Fear of being disgraced in public, by the Reproaches of a provoked

XII. Character. voked and desperate Widow, be able to wrest a just Sentence from a Judge whose Heart is perfectly inaccessible to the Fear of God, or any Sense of Humanity; and shall we think that God will be always insensible of the Cries and Tears of his Elect, that is, of those whom he cherishes with an endless Love; whom he looks upon as his Children; whom he has redeemed with the Sufferings and Death of his only Son! Shall we persuade ourselves, that he unconcernedly beholds their Tears, without being moved by them; and that he is perfectly indifferent as to their Afflictions and Dangers, barely on account of his deferring to help them for a few Moments! *I tell you that he will avenge them speedily.* His Love and Mercy for them makes him attentive to every one of their Sighs and Cries, none of which is either lost or neglected. All Moments are summed up, and the last, on which depends the Release and Deliverance of the Saints, is expected with a Sort of Impatience on God's Part, who is far quicker in assisting his Elect than they are in calling upon him. *I tell you, that he will avenge them speedily.*

III. As to the Friend who was so little moved by the earnest and pressing Necessity of his Friend, and so very insensible of the Duty of Hospitality, as to hold out till after the greatest Importunity; our Saviour not only opposes to this his Conduct a noble and general Promise, that we shall always be heard by God; that we shall never seek him in vain; and that we shall never knock at his Door but it will be opened to us: But he also fetches an Emblem of God's Goodness and Liberality towards us, not from the best of Friends, but from the most tender of Fathers. * *If a Son shall ask bread of any of you being his Father,*

* Luk. xi. 11,12,13.

Father; *will he give him a Stone? Or if he ask a Fish, will he for a Fish give him a Serpent? Or if he shall ask an Egg, will he offer him a Scorpion? If ye then being evil know how to give good Gifts unto your Children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?* Compare, if you dare, your own Goodness with that of God: Compare your own Riches and Liberty with his: Compare your Self-love, which makes you unjust and ill-natured, to his gratuitous and disinterested Love: Compare your Tenderness for your Children, to his Charity towards his Elect, for whom he gave his own Son; and then scruple, if you can, his infinite Mercy, and even doubt his Magnificence and Liberality, which is carried so far as to give you his Son, and Spirit, and himself by necessary Consequence: *How much more shall your heavenly Father give the Holy Spirit to them that ask him?* XII. Character.

SECT. IX.

I. AFTER so many Explanations, which he who is the Truth itself did not disdain to give us with regard to the Delay of the Favours and the Help we pray for, we can on no Account excuse and palliate our Timidity and Diffidence. Those Delays and Forbearances which seem so very long, are only such in Appearance. God shortens instead of prolonging them. *He will surely come, he will not tarry.* It is our Patience only that is limited, and our Faith that grows tired; it is our excessive Eagerness and Precipitation that makes us think the Interval between our Prayers and their Completion overlong. But if God does indeed use any Delays, Habak. ii. 3.

 though

XII. Character. *though he tarries*, let us ſtay for him as long as he ſhall be pleaſed to make us wait: *Let us* conſtantly *wait for him.*

II. Theſe two things cannot by any means be both true at the ſame Time, and under the ſame Relation. *He will not tarry:* But *though he tarries wait for him.* One of theſe Things is ſaid according to the Truth, and the other with regard to our Impatience: The one relates to the Gifts of God, and the other to the low Idea we entertain of them.

III. We think either that God does not hear us, or if he does, he ought immediately to grant our Requeſts; and in this we are guilty of a double Miſtake. We are heard by God ſo ſoon as we pray to him as we ought to do, and when we are prompted by the Spirit of God to aſk of him ſuch Things as relate to our Salvation: But God, who knows the full Value of what we aſk from him, compares that with our Prayers before he grants it, and ſtays till there is ſome Proportion betwixt his Favours and our Supplications. He does not reject our firſt Prayers; he only ſums them up, and looks on them as inſufficient, unleſs they are followed by many others. We are not rich enough at once to pay the full Price of the Things we demand. We muſt, like the Poor, make up a large Sum with many ſmall ones, by a long and careful Œconomy. We each Time bring our Penny and our Farthing. Our Offering is indeed not deſpiſed, but it cannot as yet come up to the Price of what we hope for. By never ceaſing to offer, we ſhall certainly obtain it. But it is to ourſelves alone we are to attribute the delaying of our Satisfaction. A greater Zeal, and a more ardent Faith, would make them much ſhorter; and it is always our Fault,

Fault, when we linger in a long Indigence : For there is nothing, but what perſevering Prayer accompanied with ſincere Humility and a charitable Diſpoſition will eaſily obtain. XII. Character.

SECT. X.

I. HOWEVER it muſt be owned, that all Favours are not granted at one and the ſame Time ; and that there is a Connexion and mutual Dependence betwixt them ; according to which ſome of them fit and prepare us for others. The inward and ſpiritual Man has his Beginnings, Progreſs, and perfect Growth, as well as the outward. There are different Virtues for thoſe different Periods and Stages. To pretend to have all at once would be confounding all. When we begin to live, Infancy comes firſt ; then we gather Strength, and then Maturity and good Counſel come in their turn. It is the ſame as with the Seed that is ſown, and all other Fruits : At firſt it is but a Blade, but ſuch a Blade as gives Hope of Fruit hereafter ; then comes up the Ear, and when the Grain in the Ear is come to Perfection, then at laſt comes the Time of Harveſt. It is Jeſus Chriſt himſelf who repreſents to us the various Progreſs of a ſpiritual Life, and of the inviſible Reign of God's Grace under theſe lively, genuine, and natural Figures. *So is the Kingdom of God, as if a Man ſhould caſt Seed into the Ground . . . For the Earth bringeth forth Fruit of herſelf ; firſt the Blade, then the Ear, after that the full Corn in the Ear : But when the Fruit is brought forth . . . the Harveſt is come.* Mar. iv. 26, 28, 29.

II. We then muſt needs with Patience ſtay till the Blade becomes full Corn, and look on

XII. Character. thoſe Delays which our Impatience would fain ſhorten, as precious Periods that ſerve to exerciſe our Faith, to ground and eſtabliſh our Hopes, to confirm our Humility, and to prepare ſuch a Maturity for the Fruits we expect, as may be worthy of Heaven. Behold, ſays St. *James*, with what Patience the Huſbandman ſtays for the Rains of Autumn and of Spring, the firſt of which ſerve to make the Seed ſhoot, and the other to ripen its Fruit; and how he is comforted as to the long Interval between the Seed-time and the Harveſt, in Hope of the precious Fruit that will crown his Work. Do you imitate his Patience and Example, in ſtaying as he does for the coming of the Lord. *Be patient therefore, Brethren, unto the coming of the Lord. Behold, the Huſbandman waiteth for the precious Fruit of the Earth, and has long Patience for it, until he receive the early and the latter Rain. Be ye alſo patient.*

Jam. v. 7, 8.

III. When we are running towards a Goal remote, or what we do not ſee, we think we do not advance, becauſe we do not reach it, and becauſe the Place to which we tend is not within our View: But yet every Step we take is an Abatement of the Diſtance; and provided we do not tire, provided we neither ſtop nor ſlacken our Pace, provided the Deſpair of ever getting to our intended Home does not make us go back; we infallibly reap in our laſt Day's Journey the whole Benefit of thoſe which we ſo long looked on as loſt and fruitleſs.

IV. There are Favours reſerved for latter Times, as in the Order of Nature there are Fruits for latter Seaſons; and thoſe Favours are commonly the moſt important. We muſt wait for the Moment of receiving them, the Choice of which is not in our Power, and the Diſpoſal of

which God has reserved to himself alone. We must work and row all Night long, as the Apostles are said in the Gospel to have done; and we must hope, that the last Moments will recompense all the Toil which we before had looked upon as useless. Our Saviour * had constrained his Apostles, notwithstanding their Reluctance, to enter without him into a Ship, and to go to the opposite Shore of the *Galilean* Sea. A violent and contrary Wind opposed their Endeavours and they imagined that their Toil was unknown to their Master, though it was perfectly present to him, as St. *Mark* observes; *he saw them toiling in rowing.* Towards the End of the Night Jesus at last came unto them walking upon the Sea, which they so little expected, that they were all frighted, and cried out as if he had been a Spirit. After he had removed all their Fears by talking with them, *they willingly received him into their Ship:* And though they had as yet made but a small Part of their Passage, *the Ship was immediately at the Land whither they went.* The inward and spiritual Miracle whereof this History is only a Type, is more ordinary and common than we think. We row with all our Strength, and make but very little Way: A violent and high Wind happens to resist and overpower all our Efforts, we think ourselves alone and without Jesus Christ, nay we imagine he has abandoned us, and we scarce know him again when he offers himself at break of Day: But his Words at last perfectly restore our Peace, and his Presence procures us in an Instant all the Comfort and Satisfaction that had been deferred till his coming. The Wind ceases, the Oars become perfectly useless, we, in short, are at Land without know-

XII. Character.

* *He constrained his Disciples to get into a Ship.* Mark vi. 45.

Ibid. ver. 48.

John vi. 21.

XII. Character. ing how ; but this ſudden and unexpected Succeſs depends on our having wrought without ceaſing to the laſt Inſtant.

V. People that have long profeſſed Piety, are ſometimes amazed at the new Lights and Sentiments they experience in the latter Years of their Lives, without having ſo much as thought of deſiring them. They know God in quite another manner than they have done before. They are more filled with the Thoughts of his Holineſs and Juſtice, which keep them in an holy and awful trembling. They diſcover in their paſt Life more Faults and leſs Humility and Penitence than they thought to find. They perceive many great Defects and Imperfections in Virtues and Actions of theirs, which had given them Courage ; and at the ſame Time they feel an Increaſe of Faith and Hope in Jeſus Chriſt, whoſe Myſteries ſtrike them in a quite new and extraordinary Manner. Theſe ſo precious and to Appearance ſo little expected Favours, are the Reward of our long Perſeverance in the Practice of thoſe Virtues we know, and the Recompence of the Conſtancy and Fidelity with which we have petitioned for whatever was neceſſary to our Salvation ; without having any very diſtinct Thought of what we requeſted. The moſt exquiſite Wine is ſerved up at the End of the Repaſt ; it is on purpoſe reſerved till the laſt Hour, and it is even ſometimes given with Profuſion when a leſs excellent Wine began to be wanted ; that is, when ſome leſs pure and leſs ſublime Virtues began to be leſs comfortable and more difficult in Practice. *When they wanted Wine . . . . thou haſt kept the good Wine untill now.*

SECT.

XII. Character.

SECT. XI.

I. BESIDES theſe Examples, which reſpect the beſt People, whom God out of his moſt ſpecial Grace and Mercy informs in what they fell ſhort of Perfection, while at the ſame Time he grants it by making them more pure and humble, there are Examples of another Kind, which are fit for ſuch as lie long in a weak, drooping, and languiſhing Condition, but who for all that do not quit their Courage, and remain conſtantly by the Pool as the Paralytic till he was eight and thirty Years old did, without being tired with waiting: Though their Expectation ſeems to be in vain, and no Body appears under any Concern for their Health, or offers to throw them into the Pool when it is moved by the Angel. It is for ſuch that it was written in one of the Books of Wiſdom: *Truſt in the Lord and abide in thy Labour; for it is an eaſy Thing in the Sight of the Lord on the ſudden to make a poor Man rich.* The Secret of the Lord is unknown to us, and nothing but the End and Term of it make it manifeſt. One would be apt to think, on ſeeing the happy Beginnings of certain Perſons, that their Election is undoubted. On the contrary one would naturally be apt to deſpair of the Salvation of ſome others, in ſeeing how far they deviate from it during their firſt Years: But the unaccountable Delays of the former, and the miraculous Reſurrection of the latter, informs us by the Event, how fallible our Conjectures were. Eccleſ. xi. 22.

II. There are People who ſeem to run their Race with all imaginable Speed, and whoſe Paces ſeem to be ſo many Giant-ſtrides: They however

XII. Character. cannot arrive at the Goal, either becauſe their Efforts were merely human, or becauſe they have deſerved to loſe their Strength, on Account of their Ingratitude and Pride: Whereas on the other Hand there are ſome who ſtep very heavily, and whoſe Progreſs in Virtue is ſcarce perceptible; but who on a ſudden are refreſhed and revived, and ſeem to have received Wings to fly, whereas they before had much ado to creep along in the Paths of Righteouſneſs, not loſing the Hope however of being delivered from their lingering Condition. *There is one that laboureth and taketh Pains, and maketh Haſte, and is ſo much the more behind. Again there is another that is ſlow, and hath need of Help, wanting Ability and full of Poverty*; yet the Eye of the Lord looked upon him for good, and ſet him up from his low Eſtate, and lifted up his Head from Miſery; ſo that many that ſaw it marvelled at him, and praiſed the Lord.

Eccleſ. xi. 11, 12, 13.

III. The Deſign of God in theſe aſtoniſhing Varieties is to cure us of Preſumption, and to guard us againſt Diſcouragements. Fear your own Weakneſs, ſays he to thoſe that are ſtrong, and ye that are weak, hope in me to the laſt. Your Confidence in me, if it be but humble, ſhall never be diſappointed. Shew me your preſent Situation, however happy or diſmal it may be. Never look upon it as determined or as deſperate. Your perfect Security conſiſts in perfectly ſubmitting to, and being dependent on, me. Your Salvation is in my Hand, not in yours. Let not your own Riches elate you, nor your Poverty make you loſe your Courage. I can both humble Men down to, and raiſe them from the Duſt. I ſhall do all for him that will hope all. I grant all to him who aſks for all. Charity

ſticks

ſticks cloſe to me, not to my Gifts. She praiſes me both becauſe I give and refuſe to give. She is acquainted with the Reaſons of my Delays, which become new Motives for her to love and give me Thanks. *Delight thyſelf in the Lord, and he ſhall give thee the Deſires of thine Heart. Commit thy Way unto the Lord; truſt alſo in him, and he ſhall bring it to paſs . . . . . ſubmit to the Lord, and pray to him.* XII. Character. Pſal. xxxvii. 4, 5, 6.

The XIIIth Article: Or, the XIIIth Character of CHARITY.

*Charity * believeth all Things.*

* *Omnia credit.* πάντα πιστεύει.

SECT. I.

I. TO believe is the Property of Faith, and her Object is whatever God has been pleaſed to reveal. Her Exerciſe is invariably and ſtedfaſtly to adhere to the Truths, with the Depoſitum of which the Church has been intruſted. Her Motive to this is the Certainty that God is the Supreme Truth, incapable either of deceiving or of being deceived. Her Compaſs comprehends whatever he has revealed and manifeſted to Men of his Deſigns and Actions, Commands and Prohibitions, Promiſes and Threats. *Omnia credit.* How is it then that the Apoſtle attributes to Charity that which is the Property of Faith? Does he then intend to confound all Virtues, he who ſeems to eſtabliſh among them ſo many real Diſtinctions, in the very Chapter part of which we are now explaining? *Now abideth Faith, Hope, Charity; theſe three.* And how ſhall we be able to diſtinguiſh Faith from Charity, 1 Cor. xiii. 13.

XIII. Character. rity, if their Objects and Functions are the same?

II. Each Virtue has her proper Object, and again each Virtue applies herself to that Object by an Operation peculiar to her: But all these distinct and particular Objects have an intimate Relation to Charity; because it is she that refers them to their true End, that governs their Use, and keeps it from being either imperfect, interrupted, or fruitless. Charity is an universal and general Virtue, whereon all other particular and individual Virtues depend. She is their very Soul and Life: *Cunctarum vita virtutum.* She is their Mother in a very proper Sense, since they are dead and of no Merit without her. † *Mater omnium Virtutum charitas.* And it is for that Reason that Faith itself which gives Life to the true Christian, as the Scripture has it, yet stands in Need that Charity should unite herself with it and enliven it by this Union; because, without this happy Mixture, it would be as perfectly fruitless and steril as are all other Virtues not animated by Charity. *Hæc virtus facit utiles esse virtutes, quæ ipsam quoque fidem, ex quâ justus vivit, suâ admixtione vivificat.*

St. Leon. Serm. 37. *n.* 4.

† *Aut. de voc. gent. l.* 2. *c.* 11.

St. Leon. Serm. 9. *n.* 4.

III. These excellent Words of St. *Leon*, so perfectly agreeable to the Doctrine of St. *Austin*, inform us in what Sense it is that Charity believes all Things; though it be the proper Employment of Faith to believe all Things. For, according to this Father, Charity usurps not what belongs to Faith: She does not trouble her in her Exercise: She robs her neither of her Functions or Merit: But she unites herself to her, in order to ennoble whatever she does, to encourage and confirm her in her Exercise, and to give her Perseverance and Constancy a real and solid Merit, in

in guarding her from ſtopping by the Way, and in hindering Pride, Self-love, or Ingratitude from turning her aſide from God, who being her Principle, muſt of Conſequence be her End. *Hæc virtus omnes facit utiles eſſe Virtutes, quæ ipſam quoque fidem, ex quâ juſtus vivit, ſua admixtione vivificat.* XIII. Character.

SECT. II.

I. WE ſhall perhaps have Occaſion hereafter to give new Light to this Truth: But by ſuppoſing it already eſtabliſhed and made good, and by acknowledging it in the Senſe juſt now explained, that *Charity believeth all Things*; we may ſtill perceive in theſe Words of St. *Paul* ſome other Senſes perfectly agreeable to the firſt, and which very much contribute to demonſtrate, how truly it belongs to Charity *to believe all Things*. The Light of Faith which informs the Mind of what it muſt believe, and the Power ſhe has to ſubmit it to Revelation, does not reform and correct the Heart, whenever ſhe goes not Hand in Hand with the Love of God: And ſhe thereby remains expoſed to many great Temptations, which may combat, weaken, and even at laſt overcome her. Her Empire is never eſtabliſhed on a firm and ſolid Ground but by Charity, which is humble, tractable, good-natured, an Enemy to Curioſity, incapable of oppoſing human Prudence to divine Wiſdom, and conſtantly attentive to the reſtraining all the Agitations and Uneaſineſſes, of which Pride and the perfect Independence of our Mind are an inexhauſtible Source. *See* Art. 14. Sect. 1. *and* Art. 16.

II. Without Charity every Thing may prove an Enemy to, and ſtand up againſt, the Simplicity

XIII. Character. city of the Faith, which remains as it were disarmed and defenceleſs in the Midſt of the Paſſions and Vices that attack it either indirectly or even in Front, and by a thouſand various Ways alter and ſophiſticate the ſacred Depoſitum ſhe is intruſted with. For, as St. *Auſtin* ſays, it is not a thing ſo common nor ſo eaſy as might be thought, to preſerve, even in the Midſt of the true Chriſtian Church, a pure, complete and perfect Faith: *viz.* that admits of no Exception to any Truth; that is not ſubject to ſome Errors, or that never mixes what God has himſelf been pleaſed to reveal of his Deſigns, with any Thought unworthy of them: *Neque parva res eſt in ipſâ intùs catholicâ tenere integram fidem; ita ut omnia de ipſo Deo nihil aliter credat quam veritas habet.* A Faith ſo pure, ſo chaſte, and ſo great an Enemy to all Mixture of human Opinions and Errors, is infinitely precious, according to St. *Leon.* *Magnum eſt habere fidem rectam ſanamque doctrinam.* It is a ſpecial Advantage and a very great Prerogative. *Magnum eſt.* And conſequently it is an Happineſs much more uncommon than they imagine, and of which Charity is the ſecret Root, which preſerves the whole Depoſitum, without adding any thing to it; and which both corrects the Mind and the Heart, and renders it perfectly ſecure, in ſerving as a Bulwark againſt whatever might attack it.

St. Auſt. lib. 3. de bapt. c. 14.

St. Leon. Serm. 47. n. 3.

III. As Charity is only to be found in the true Chriſtian Church, it ſeldom happens, that the Faith remains pure and entire in ſuch Communions as are ſeparated from its Unity. It is true, we may in the Beginning of a Schiſm ſtill retain ſomething of what we had learned in the true Church before our falling away; but the very Deſire of juſtifying our Separation from that Church,

Church, prompts us to condemn ſome particular Points of its Doctrine; and what we preſerve of the antient Faith, is no more than an arbitary and private Faith, which has loſt its Integrity in departing from the true Source of it, and which is dwindled down to a ſmall Part, far from the Whole which had been entruſted to, and depoſited with both Faith and Charity. *Charity believeth all Things.* XIII. Character.

IV. But do we not meet in the Midſt of the Chriſtian Church, of that Church which is the Center of Faith and Charity, with a thouſand raſh, preſumptuous and ſingular People, who deſpiſe the Simplicity of the Faith; who frame new Syſtems and Schemes of Religion to themſelves; and on whom whatever is extraordinary and unknown to Antiquity has a very particular Effect? Charity, the Virtue ſo very remote from Raſhneſs and Pride, would be a ſure Remedy for this Diſorder; but theſe preſumptuous People have deſerved to be wholly deprived of it: And as it belongs to Charity *to believe all Things*, their ſtaggering and divided Faith every Day loſes Ground.

V. It is even ſo, (but in another Senſe,) with many People who ſtudy the Antients and their Tradition with Diſpoſitions little ſincere, and with the ſole Intention of finding therein ſomewhat that carries the Appearance of favouring the Sentiments for which they have entertained a Prejudice; or rather in Order to elude all ſuch Authorities and Deciſions as are againſt them; to ſhelter themſelves from them by new Subtleties, and by Artifices unworthy the Chriſtian Simplicity, and to try how far they may ramble, without too openly claſhing with the Teſtimony of Antiquity.

VI. A

XIII. Character. VI. A Behaviour like this is almoſt an infallible Sign, that People are in the wrong, ſince they are afraid of finding out Truth, and in a Manner guard againſt it. But had they not been ſeduced, yet would they have deſerved to be given over to Error, as a Puniſhment for their not entering with an upright Heart on the Examination of Truth, which never makes herſelf known to any but Charity, according to this well known Saying of St. *Auſtin: Non intratur in veritatem niſi per Charitatem.* Sincerity and Uprightneſs are neceſſary in all Things, but ſtill much more ſo in Religion, and the Search after ſuch Truths as belong to it, than in any other. We muſt neither diſpute, or ſubtilize, or cavil, when we are conſulting Scripture or Antiquity. We only ought to be deſirous of Inſtruction, and not to make it our Study to find out ſuch Interpretations as ſerve only to darken what would be plain to any teachable Mind. The Buſineſs is to know, what is the Tendency of the whole Syſtem of Religion, (not ſuch as we would frame to ourſelves, but ſuch as we find it to be in the firſt Ages of Chriſtianity,) and to ſuffer one's ſelf to be led from the chief and fundamental Truths, to the Knowledge of thoſe that are the natural Dependencies and Conſequences of them. But without the Love of God we never can have that gentle and teachable Mind, that Heart fond of Truth, always raviſhed at the firſt Glimpſe of it that offers, attentive in diſcerning and ſtedfaſtly adhering to it; and it is through Charity alone, that we can *believe all Things* in the Senſe now explained.

SECT.

XIII. Character.

SECT. III.

I. NOTHING is more oppoſite to the divine Character of that Faith, which ſolely depends and relies on the Word of God and his ſupreme Authority, than the fruitleſs Efforts many make towards levelling Faith with human Reaſon, and to remove, by far-fetched and ſtrange Explications, the Difficulties our Myſteries are attended with. They moſt generally abandon one Part, in order to find out the other; and all their new Clearings of antient Difficulties commonly give Birth to many new. They try to dive into a bottomleſs Abyſs. They endeavour to look with fix'd and ſettled Eyes on a Light capable of blinding them, as it is perfectly * inacceſſible. They pretend to fathom what is infinite with a reaſon narrow and finite, and to which moſt things in Nature are Riddles and unknown. They are ignorant, that God could never be what he is, were he not incomprehenſible, and that there would be a Difference between his Laws and his Exiſtence, were his Laws leſs incomprehenſible than he is himſelf.

* *He dwells in a Light which no Man can approach unto.* 1 Tim. vi. 16.

II. All our Myſteries have been dependent from his moſt free Will. We ought to have aſſiſted at his eternal Council, to be able to account for what he has been pleaſed there to decree: Nay, we ſhould be his very Wiſdom, and even be poſſeſſed of all his other Attributes in the ſame Degree of Perfection and Unity as himſelf, to be able to reconcile the ſeeming Contradictions we are amazed to find in his Conduct. For it is through an infinite Plenitude, agreeable to, and compatible with, an indiviſible Unity, that

XIII. Character. that he unites in his Attributes, Judgments, Decrees and Designs, Things which our weak Reason cannot make to agree together by her narrow Understanding and Intellects, but which Faith never divides; because she *believeth all Things*, and is in some Sense as infinite through her Submission, as God is infinite in his Existence.

III. In this, Faith is not only not contrary to Reason, but it is even from a right Use of Reason, that Man is led to Faith. For what can be more reasonable than to believe God when he speaks, and to look on what he reveals to us as certain, though we cannot comprehend the Manner of it? This is acknowledging that God is above us, and owning that the eternal Truth cannot lye. Nor does it hence follow, that all Use of Reason is forbidden us: For it is her Part to examine, whether it be true that God has spoken, and what Proofs there are of it? Otherwise we should be exposed to the Danger of giving Credit to every Thing without Distinction and at all Adventures, and to place a vain Idol on the Throne of the Supreme Truth, who alone has a Right to subdue all Spirits, and to master all their Doubts and Uncertainties. But this Examination once made, Reason resumes her proper Place among the Attendants of Faith, or rather stops at the Threshold of the Temple, into which Faith enters, after having warned her well to listen to whatever shall be said to her, and never to appeal to her and her narrow Lights concerning it, but to be fully persuaded, that after the first Examination there remains no Room for a second.

SECT.

XIII. Character.

SECT. IV.

I. NOTHING is wiſer and more neceſſary than ſuch a Conduct. But what is capable of hindering a Man who thinks himſelf indowed with greater Penetration than any other, from ingaging in Reſearches and Inquiries wherein he runs the Riſk of loſing his Way? Who ſhall give him warning when he is on the Brink of the Abyſs that may ſwallow him up? Who will remind him of what is written; that whoſoever ſhall be ſo bold as to preſume to dive into the divine Majeſty ſhall be dazzled and thunderſtruck with the Brightneſs thereof? Who is he that ſhall in due Time repeat to him theſe Words of the Wiſe Man: *God is in Heaven and thou upon the Earth, therefore let thy Words be few?* Prov. xxv. 27. *Deus in cælo & tu ſuper terram; idcircò ſint pauci ſermones tui?* Eccl. v. 1, 2. Who is he who will ſuggeſt to him; "I am afraid leſt you ſhould renounce "the Simplicity of the Faith: I tremble leſt the "Serpent ſhould ſeduce you by his Artifices, as "he did the firſt Woman who attempted to "explore the ſecret Motives of a Prohibiti- "on which ſhe had no Right to examine?" If Charity does not keep and reſtrain this Man within the ſalutary Bounds of an humble Faith according to the Letter, he no doubt will endeavour with all his Power to explain and dive into what it was enough for him to believe: And he never will be able to keep to the End the Depoſitum he has been intruſted with, if his Faith, whoſe Duty it is to believe all Things, is not continually prop'd up and ſupported by that Charity that believeth all Things.

XIII. Character.

II. It is she alone who does not divide this Depositum, and keeps it entire out of an holy Jealousy. For, if she does not take it into her own Custody, a thousand Temptations snatch Parts of it away, and thus considerably impair the Remainder thereof. Some are wholly taken up with such Truths as relate to Doctrine, and are little concerned for those that belong to Morality. Whatever can serve to enlighten the Mind, appears to them well worth their Attention; but they hardly take any Notice of such Things as might mend the Heart. Others, on the contrary, minding nothing but Regularity and Strictness of Manners, and those soft and tender Sentiments which Piety inspires us with, overlook all Doctrines and Systems as Superfluities, and even fear them as dangerous, and thus separate from Piety the great and important Truths that are the Foundation and the Food of it, and expose it to the Danger of being overwhelmed with a Flood of superstitious Practices, which may easily usurp the Place of it, when she has nothing but Notions to subsist on, and is destitute of Instruction and Light.

III. Others again, taking their own Temper and personal Character for their only Rule, pick out of Religion and the holy Scriptures all such Truths as may give Comfort and good Hope, and neglect all those that may inspire them with Fear and Trembling, as if they did not regard them at all, and were not the Objects of their Reflexions: And from the same Principle, (tho' differently applied) others perceive in Scripture none but amazing Truths and dreadful Menaces, and consider as perfectly strange, with regard to themselves, all such Truths and Promises as might inspire them with Love and Confidence.

Many

Many fix their whole Attention on the Precepts and Prohibitions which they take care not to violate, but are at the same Time perpetually indifferent with regard to those Duties which they do not perform; and thus the reading of the holy Scripture is almost always useless to them, by the imperceptible Bias whereof Self-love and Self-conceit are the Principle, and which fix their Eyes on the good Actions they do, while they hide from them all those they do not; though these very often are of a much stricter Obligation than any other. XIII. Character.

IV. Charity, which is a professed Enemy to these unjust Partialities and Divisions, embraces all Truths with an equal Zeal, and *believeth all Things*. Systems are no less valuable to her than moral Precepts, which can never be Precepts without making a Part of the same Doctrine. She never divides God's Promises from his Threatnings, nor comfortable Truths from such as are designed to inspire us with Awe and Terror. She is not so much taken up with the Thoughts of what she does or has done, as she is with that of what remains for her to do; and *forgetting those Things which are behind, she reacheth forth unto those Things which are before*, and endeavours to arrive at that Degree of Perfection she thinks herself not yet Mistress of. Thus all is secure in her Hands, and the humble and grateful Faith which is sheltered and safe under her Wings, leaves her without Jealousy the Glory of believing all Things. Phil. iii. 12, 13.

XIII. Character.

SECT. V.

I. BUT besides what has been hitherto said, there is a Manner still more sublime and more excellent of explaining in what Sense Charity may be said *to believe all Things.* For it is through Charity alone that Faith deserves to be stiled the Substance, the Reality and Solidity *of Things hoped for*, and *the Evidence of Things not seen:* Est autem Fides *Sperandarum* * *Substantia rerum*, † *argumentum non apparentium.* Without Love the Object remains invisible, remote, and almost incapable of making any Impression. It seldom offers itself to the Mind; it has but a weak and slight Influence on the Heart; nay, it appears almost destitute of Reality, when compared with sensible and visible Objects. It lies hid in a Futurity that overspreads it with Darkness, and covers it with Clouds, giving it a dubious and uncertain Cast: But Charity, when it animates our Faith, makes that present which was remote; she renders that sensible and evident which had escaped our Sight: What appeared without Reality she makes affecting and of great Concern, and she communicates Evidence and Perspicuity to what seemed covered with Clouds and Darkness; she anticipates and brings forward future Times: What is promised to Hope she seizes before hand, by the Vivacity and Life of her Sentiments. She gives spiritual and invisible Things a sort of Substance that renders them, as it were, palpable; she gives the Heart such Sharpness of Eyes, as penetrate through all the Vails that hide the Grandeur and Glory of the Felicities we expect from our Senses; she scatters and dissipates the Obscurity of Faith, and

* ὑπόστασις.

† ἔλεγχος. Heb. xi. 1.

in a Manner makes her feel Things abſent and remote : Nay, ſhe ſeems to perform almoſt all the Functions of Faith, ſo much is ſhe mingled together with her, ſo much is ſhe concerned for her Intereſts, ſo much does ſhe fortify her againſt the two greateſt Temptations ſhe is to overcome, and which repreſent to her the truly ſolid Goods as little real on account of their being remote, and as very uncertain on account of their being inviſible : *Sperandarum Subſtantia rerum* : *Argumentum non apparentium.* XIII. Character.

II. Theſe two Temptations from which all others draw their Original, can never be overcome but by a Faith of which Charity is the Soul and Life. For we in this World are in a ſort of middle State, betwixt the temporal Goods that ſurround us, and the eternal which we hope for ; ſtrictly bound to refuſe our Love to the former, and wholly to conſecrate it to the latter. Temporal Advantages are of ſmall conſequence, mixed with many Imperfections, incapable of fulfilling our Deſires, and much inferiour to our Dignity and chief End : But they are viſible, they are preſent, they influence and ſtrike our Senſes ; and our inſatiable Deſires incite us to give ourſelves over to them, for want of better Objects. Spiritual Goods, on the other Hand, are infinitely precious, they are eternal and incorruptible ; we were born for them, and they alone are able to fulfill our Deſires : But they are inviſible, remote, inacceſſible to Senſe, reſerved till after Death, and promiſed to ſuch only as keep themſelves pure and untainted with regard to all other Goods. The infinite Diſtance that is between theſe two Kinds of Bleſſings is counterbalanced by the Preſence of the one, and the Abſence of the other ; by the Impreſſion which the firſt

XIII. Character. makes on our Senſes, and the Incapacity of our Senſes to reliſh the other. Faith, when alone, that is, unaſſiſted by Charity, leaves us in this dangerous Medium; and being contented with barely warning us againſt the Temptation, ſhe leaves us unguarded and expoſed to all its Violence.

III. But when Charity comes in to her Aſſiſtance and ours, ſhe makes preſent Goods to vaniſh, and draws the other nearer to us; ſhe takes all Reality and Subſtance from the one, and communicates to the other a more effective Solidity; ſhe oppoſes to the Allurements of our Senſes a much purer and more intimate Satisfaction; ſhe anticipates the End of Time, when all temporal Things ſhall be no more; and ſhe calls forward that Moment when all Eternity ſhall be unveiled: And by communicating her own Strength to Faith, ſhe in return borrows new Vigour from her. For theſe two Virtues are a mutual Help to each other, and they are the two Wings that raiſe a pure and chaſte Soul above all thoſe Goods that might corrupt her; they are thoſe on which ſhe flies to the eternal Abodes, where ſhe ſhall enjoy an eternal Repoſe. *Charitas robur fidei . . . . Fides fortitudo eſt charitatis . . . . Hic eſt efficaciſſimus geminarum alarum volatus, quo puritas mentis attollitur.*

St. Leon. Serm. 44. *c.* 2.

IV. This Union of Charity with Faith does not only fix and confirm the Mind againſt all Doubts and Fears, but it alſo fortifies and guards the Heart againſt all Deſires that oppoſe the Revelation of Faith: And in making us act according to our Belief, it makes us truly faithful, becauſe we then are ſo in every Particular; in our Words, Deeds, and our whole Conduct; becauſe our Faith and Love, our Duties and Fidelity, are no longer divided and oppoſite. But it ſeldom happens,

happens, that Charity thus makes our Faith complete, and puts an End to the Divorce that was betwixt her and our Desires. It is the peculiar Privilege of great Souls, says St. *Leon*, to believe invisible Things with a full Conviction, and to fix one's Love on Objects not within the Reach of our Senses. *Magnarum hic vigor est mentium incunctanter credere quæ corporeo non videntur intuitu, & ibi figere desiderium quò nequeas inferre conspectum.* The common Run of Men are contented with believing in their Mind and Understanding, without believing at their Heart. A divided Faith is enough for them; they are faithful as to their Thoughts, not in their Affections; and they imagine that they have no Doubts, because they oppose to their Belief no other Things but their own Insensibility and Unconcernedness, not Difficulties meerly speculative. XIII. Character. St. Leon. Serm. 72. n. 1.

V. But when any important Occasion offers, in which we are openly to declare what we are, and obliged to make Faith the Sacrifice of any Hope, Fear, or Interest, that goes nearer the Heart; then do such Persons experience, how weak and unsteady their Faith is: How much stronger than she are the Obstacles she is to surmount; how well grounded the Reasons and Pretences that resist her Lights seem to be; how many new Doubts are born and produced in their Minds from those that were already in their Hearts; and how false it is, that People are always ready and disposed *to believe all Things* at all Times, and in the hardest Trials and Afflictions; when Charity, to whom it really belongs to believe all Things, does not come to the Assistance of Faith.

VI. As Charity, says the incomparable Author of *the Call to the Gentiles*, does not only proceed from God, but is even God himself, according

XIII. Character. to the Scripture, *God is Charity*; she makes those firm and invincible whom she animates and fills with all her Sweets and Raptures. *Quoniam non solum ex Deo, sed etiam Deus est, stabiles & perseverantes atque insuperabiles facit, quos flumine suæ voluptatis impleverit.* It is she that defends Faith, and guards her as a Shield; and it is she who, after having guarded her, opposes Faith herself as an impenetrable Armour to all the Darts of the Enemy, according to this Word of the Apostle: *Taking the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the Wicked.* It is she that renders Faith powerful and efficacious, after having given her Life. It is she that renders her fruitful in good Works, after having taken away her Reproach of Barrenness. It is she that distinguishes her from a dead Faith, little different from that of the Devils as to the Effects, though very different as to the Principles. It is she that exercises, nourishes, and makes her grow: In short, it is she that gives her all her Value and Merit, and hinders a Faith vigorous enough to remove Mountains from being looked upon as insignificant and even as nothing at all, if she be alone, and not taught by Charity to believe all Things duly. *Charity believeth all Things.*

De vocat. Gent. lib. 2. c. 11.

Ephes. vi. 16.

Gal. v. 6.

Jam. ii. 17, 19.

1 Cor. xiii. 2.

The

XIV. Character.

The XIVth ARTICLE: Or, the XIVth CHARACTER of CHARITY.

*Charity * hopeth all Things.*

* *Omnia sperat.* πάντα ἐλπίζει.

SECT. I.

I. WHAT has been ſaid on the foregoing Article, in order to explain in what Senſe Charity believeth all Things, though it properly belongs to Faith to believe, muſt be applied to this preſent Article, wherein Charity is ſaid *to hope all Things*, though this be the proper Employment of Hope, which has for her Object all the Bleſſings promiſed by God, and chiefly that of our Salvation and the Means thereof, the Grace and Glory, the general and particular Helps, not only thoſe which regard the Church, but alſo thoſe that concern every one of its Members. Charity however cannot ſerve us inſtead of Hope, and make her Miniſtry needleſs. On the contrary, ſhe renders her attentive to her Object, by giving her Action a greater Degree of Ardour, Strength and Life. She guards and defends her againſt all Temptations, and againſt the Enemies that attack her; ſhe ſtirs her up and turns her towards her truly chief End, by purifying the Heart, and by hindering Self-love from applying to itſelf the Promiſes and the Things promiſed; leſt it ſhould make Hope turn aſide from the true Scope ſhe ought conſtantly to aim at.

II. For Charity alone is a Remedy for Self-love; ſhe alone can confine and ſubjugate it. Charity alone can maintain Virtues in their Purity

XIV. Character. rity and Merit; she alone is that most excellent Gift which inables us to make a right Use of all others; she alone makes them contribute to our Salvation: And though Faith and Hope are both supernatural, and Gifts of an infinite Value, they nevertheless bear no manner of Fruit, unless Charity makes them fruitful. *Adde Charitatem, prosunt omnia. Detrahe Charitatem, nihil prosunt cætera.*

Aug. Serm. 30. de verb. Dom.

SECT. II.

I. HOPE, when alone, has almost no Activity at all. She droops and languishes in a dull Heaviness little different from a Lethargy. The Heart which has no Relish for the Advantages Hope expects, never reminds her of her Object, and requires nothing from her: And if it happens to be affected by some particular Discourse or Lecture on eternal Salvation, which it cannot but desire at least in a confused Manner; its Sallies are only momentary, and spring from no other Cause than the Love of one's self, which would fain be happy without being obliged to be just, and longs after Pleasures, Delights, and Peace, without loving him who is the Source of them.

II. Hope, without Love, is perfectly unable to walk. She indeed perceives invisible Goods through Faith, she knows they are promised, and even makes a particular Application of that Promise to herself; but she is no ways affected by it. She does not make her present Comfort to depend upon it. She keeps not the Heart from giving itself over to the Love of Creatures, and from seeking amongst them its Felicity and Repose; she does not strictly retain it within the

the narrow Bounds of barely making uſe of created Things; ſhe does not ſupport it among that Crowd of Adverſities whereof the preſent Life is full. She does not teach it how to deſire Death, nor does ſhe hinder the Sight of that King of Terrors from being frightful and horrid to it. She even hardly diſtinguiſhes it from thoſe who have no Hope at all, and who expect nothing after this Life. And the ſame Reaſons which made St. *James* ſay that Faith is dead when deſtitute of good Works, oblige us likewiſe to advance that Hope is dead when without Exerciſe and Activity, and when it is not enlivened and excited by Charity. XIV. Character.

III. What a vaſt Difference there is between a Hope ſo lifeleſs and impotent, ſo deſtitute of Activity, and ſo much incumbred with the Love of preſent Goods, and the Hope St. *Paul* is ſpeaking of, and whoſe Character he pretends is adapted to all Chriſtians. *We glory*, ſays he, *and rejoice in Hope of the Glory of the Children of God. Gloriamur:* We look on ourſelves as already arrived to that Glory. Our Hope has tranſported us where our true Advantages reſide. We are raviſhed, and we already conſider ourſelves through Hope as ſaved. "We "are ſaved by Hope:" *Spe ſalvi facti ſumus.* A moſt admirable Expreſſion indeed! For the Apoſtle does not ſay, we hope we ſhall be ſaved; nor even we are certain that we ſhall be ſaved; but, what is incomparably more ſtrong and energetick, *we are ſaved by Hope.* One might have objected, that he was not himſelf as yet in the actual Poſſeſſion of his Salvation; but he no Doubt would have immediately replied, that all the Difference betwixt his preſent State and that of his abſolute Salvation was, That it was not yet viſible, Rom. v. 2. *Ibid.* viii. 24.

XIV. Character. visible, but that it was already consummate and complete, this single Point excepted. What is hoped for, says he, is invisible; otherwise it could never be the Object of Hope; but what is invisible yet may be certain. *We are saved by Hope; but Hope that is seen is no longer Hope.* This is true in the most strict and rigorous Sense of the Letter, with regard to the Elect whom St. *Paul* has chiefly in view, and whose Salvation is already settled, though the Decree relating to it be still unknown: But the Apostle makes use of this Truth, in order thereby to excite all Christians to Hope, because they are allowed and even enjoined to hope that they are of the Number of the Elect: And he aims at inuring them to a firm and generous Hope, that may persevere to the End, and which can never have these noble and great Characters, without being at the same Time a Demonstration of our eternal Election. *If we hold fast the Confidence and the rejoicing of the Hope firm unto the End.* Τὴν παῤῥησίαν καὶ τὸ καύχημα τῆς ἐλπίδος. *Fiduciam & Gloriationem Spei.* It is very difficult to render here the full Sense of the Original; but it is plain, that St. *Paul* will have Hope to be carried up to a perfect Confidence, that so it may inspire the Soul with such a Joy and Nobleness, with such a Generosity, Loftiness and Elevation, as will make her look with Contempt and Scorn on whatever passes away with the present Life; and by an heavenly Anticipation establish her in the Possession of those blessed Advantages which shall never have an End.

IV. This great Apostle still speaks much plainer to that Point in another Place. And it is greatly our Interest well to weigh and dive into the Meaning of every Expression of his.

To

To the End, (says he, in the Name of us all,) *that by two immutable Things* * ; *viz*, the Promise of God, and the Oath by which he confirmed it, *in which it was impossible for God to lye, we might have a strong Consolation who have fled for Refuge to lay hold upon the Hope set before us. Which Hope we have as an Anchor of the Soul both sure and stedfast ; and which entereth into that within the Vail, whither the Fore-runner is for us entered, even Jesus.* The unshaken Foundations of Hope are established on the Promise of God who is Truth itself, and on his Oath, which adds, if possible, to the Authority of the supreme Truth. This Hope like a stedfast Anchor that has been dropped into solid Ground fixes the Soul and renders it unmoveable amidst all the Temptations of this Life, which like the Billows would toss a Vessel to and fro were it not at Anchor. We should be destitute of all Protection and Asylum, were it not for this Hope which is our only Resource and our sole Refuge. For which Purpose this Hope must not he stopped by the Vail that separates us from the Sanctuary and hides it from our Eyes. She must enter into the most holy and inaccessible Place where God's Majesty resides. She must boldly enter whither Jesus Christ himself is entered. She must always follow the High Priest who has entered Heaven as our Fore-runner : She must, being full of Confidence in him as the only true Propitiation, never be afraid of being repulsed ; since she offers to God even his only Son, who became both the Priest and the Victim for us.

XIV. Character.

* Heb. vi. 18, 20.

Boyer prefers *Vait* to *Veil*.

SECT.

XIV.
Character.

SECT. III.

I. BUT ſhall we believe, that Hope will dare thus to appear before the Throne of God, and not be ſtopped by the Vail that ſeparates it from us, if Charity does not give her the Confidence neceſſary for it? Has ſhe of herſelf ſuch ſublime and high Thoughts as theſe? And even if ſhe had, can ſhe think herſelf very ſecure, in entering into the moſt dreadful and moſt inacceſſible of Sanctuaries, before ſhe has appeaſed the Divine Juſtice, and before ſhe has purified the Heart, which muſt needs remain unrighteous ſo long as it does not change its manner of Love; and which is very far from renouncing its ſelf-love, before it has received another Love that frees it from the firſt and gives it a Diſguſt to it. Charity proceeds from God, not from the corrupt Heart of Man. It is true, Faith ſhews it what it muſt believe, and Hope what it muſt love: But neither Faith or Hope can inſpire it with that pure and chaſte Love which it owes to God.

II. They hinder it not from being ſtill poſſeſſed with the Love of itſelf, which ſeizes and takes hold on every Thing; which eſtabliſhes itſelf the End of every Thing; and which may conſent to every Thing, except the not being abſolute Maſter of every Thing. It is Charity that conveys Hope to the very Throne of God: It is ſhe who introduces her into the Holy of Holies, without ſtopping at the Vail that hides from her the Good ſhe loves: It is ſhe that makes her look on Jeſus Chriſt as the Procurer of future Bleſſings, and as a Fore-runner who is gone to prepare a Place for her. It is ſhe, in ſhort, that *hopeth all Things.*

III. *Seek*

III. *Seek those Things*, saith St. *Paul*, which are above, where *Christ sitteth on the Right-hand of God. Set your Affections on Things above, not on Things on the Earth. For ye are dead; and your Life is hid with Christ in God. When Christ who is our Life shall appear, then shall ye also appear with him in Glory.* It is to Hope animated by Charity that these divine Words are addressed: For it is through Charity that she looks on Jesus Christ as her true Life, and that she consents to appear as dead in the Eyes of Men: Because she is motionless and destitute of Action with regard to earthly Things. It is through Charity that she with Patience waits for the Manifestation of Jesus Christ; and renounces whatever might procure her in this World any Distinction before that great and important Day. XIV. Character. Colos. iii. 1, 4.

IV. Do but take from Hope this inward and secret Life and Power; and she is dead with regard to Heaven, where she wishes for nothing, and has no Relish for any Thing. She looks as on a very distant Period, the Time when Jesus Christ shall gloriously manifest his Majesty, and does not correct the Eagerness with which Man strives to make a great Shew in this present Life: Being no less afraid of living obscure and forgotten than of a real Death; instead of desiring, as he ought, to live unknown, and to remain hid in God, until the coming of Jesus Christ.

SECT. IV.

I. *OUR Conversation*, says St. *Paul*, *is already in Heaven, as being the Citizens of it, from whence also we look for the Saviour, the Lord Jesus Christ.* This is the true and genuine Character of a Christian Hope: This is what raised the Phil. iii. 20, 21.

XIV. Character. first Christians so much above human Things. They were already the Inhabitants of Heaven: They thought already themselves Citizens of it: Whereas they looked on themselves as Travellers, as Foreigners and Out-laws on the Earth. They had their Eyes and Hearts closely bent on Jesus Christ, who had begun to deliver them, and who was soon to free them from Baseness and Corruption; by rendering their Bodies like his own through Immortality and Glory. But this so lively, so unshaken, and so confident Hope was the Offspring and Product of Charity. They dwelt where their Treasure was; because their Heart was fixed there. For it is Love makes us the Citizens either of Heaven, when it is Charity, or of the Earth, when it is the Love of this present World: As likewise it is Love which makes us Strangers either with regard to Heaven, if it is the Love of this present World, or with regard to the Earth, if it be the Love of God. Hope may alone find out our true Country: But she can never alone render us the Citizens thereof: She informs us where our Place of Exile is: But she never can hinder us from settling there, when not assisted by Charity.

II. Reason alone does indeed contradict and even condemn our Passions: But she does not restrain them, though she disturbs them in the Possession of their fatal Pleasures. The Eyes must be placed in the Heart to reform it: That is, it must be enlightened and rectified through Love. We have already seen in another Article, that it is to the Heart itself that St. *Paul* attributes those truly sharp-sighted Eyes which in reality keep it from wandering: But this is the proper Place to quote his Words, and to give them their true Bearing and Latitude. *I cease not to give Thanks for*

Ephes. i. 16,17,18.

for you, making mention of you in my Prayers; that the God of our Lord Jesus Christ, the Father of Glory may give unto yon the Spirit of Wisdom and Revelation in the Knowledge of him: The Eyes of your Understanding being enlightened: That ye may know what is the Hope of his Calling, and what the Riches of the Glory of his Inheritance in the Saints. Hope, when she is alone, does but very imperfectly understand to what she is destined. She even in some sense is ignorant both what she is and ought to be. Her Object is too great and lofty, too sublime and magnificent for her. Her Light must be extended that she may comprehend how many Treasures that Object incloses: Nay, she must herself be taught what a truly Christian Hope is: And it is in teaching the Heart and giving it sharp-sighted Eyes, that it is made sensible of the immense Distance which is between an impotent, weak, unactive and limited Hope, and another that is carried on the Wings of Love, and quickly flies to the Place where her Treasure dwells: Which admires and searches to the Bottom all the Riches of it, and which looks with Scorn and Disdain on the whole World, when she compares it with what she has found. XIV. Character.

SECT. V.

I. THEN a Man full of the Hope that has been enlightened by Love with regard to her great Object, and by the same Love divinely blinded as to whatever is unworthy of her, that Man, I say, has a Right to say with St. *Paul: I look not on the Things which are seen, but on the Things which are not seen: For the Things which are seen are temporal; but the Things which are* 2 Cor. iv. 18.

XIV. Character. *not ſeen are eternal.* The Apoſtle ſpeaks thus not in his own private Name and Character, but in the Name of all true and ſincere Chriſtians. We are, ſays he, a People ſet apart, ſelected and ſeparated from all others: We ſee not what other Men ſee, and we ſee all thoſe Things which they do not: We live among temporal Objects, without either diſcerning or taking the leaſt Notice of them: But eternal Objects are perpetually preſent to us, and we are wholly and ſolely taken up with them. The Viſibility of a Thing is no Reaſon for our ſeeing it; whereas inviſible Bleſſings ſtrike and affect us much, on account of their very Inviſibility. The Eyes we have in common with Beaſts are perfectly blind with regard to the Things we hope for. We have a Senſe which is proper and peculiar to us, and whoſe true Object is whatever is beyond the Reach of our bodily Eyes. *We look not on the Things which are ſeen, but on the Things which are not ſeen.*

II. Not that we are ignorant of what attracts and ſeduces other Men. We know with what ſort of Advantages they are contented: But the Eyes we have received make us perceive how vain, how ſhort and inconſtant thoſe Goods are. We look on them as a Flower that fades away in the Evening of the very Day it began to ſpring; as the Graſs that withers and dries with the very firſt Heat of the Sun; as thoſe wild Fruits that grow on Hedges, that border our Way and are not worth our looking on. Our Deſires are greater, more elevated, and more worthy our celeſtial Original. We whoſe Hopes and Deſtination are no leſs than eternal can never be ſatisfied with what Time carries away: Our Love having no Bounds deſires an unbounded Good. Were that viſible, it never could be the Object of our Hope:

Spes

Spes quæ videtur non eſt Spes. Were it viſible in this Life it never could be that Good which we expect. XIV. Character.

III. We pardon thoſe who do not diſcern it, for the Contempt they expreſs on account of our Hope, and of the Love that guides her. They are blind as to our Concerns, and we are ſo as to theirs. They excite our Pity, and we are the Objects of their Compaſſion. They accuſe us with not ſeeing, and we return them the ſame Reproach. Were we like them, we ſhould be of the World as well as they; whereas God's Grace has ſeparated us from it. Their Condemnation renews our Courage and gives us Comfort: Their Approbation would be the moſt fatal Teſtimony againſt us and our Hope. *We look not on the Things which are ſeen, but on the Things which are not ſeen: For the Things which are ſeen are temporal; but the Things which are not ſeen are eternal.* 2 Cor. iv. 18.

SECT. VI.

I. IT is not only by the Light and Fervour communicated to Hope by Charity that the former riſes with Dignity and Grandeur up to her Object, and unites herſelf cloſely to it, though it be inviſible, and in Appearance remote. She alſo remains unmoveably attached to it by the Courage and Patience which Charity inſpires her with. For it is both neceſſary and unavoidable that Hope ſhould undergo a Trial: And it is not Voluptuouſneſs and Delight, but Grief and Pain that make the laſt Trial of her Fortitude and Conſtancy. We may very well renounce Pleaſures and not be extremely moved by the Sacrifice. Moſt of them are ſtrange to us and ſuperfluous. They neither concern our Health or our Life. They reſemble our Clothes, which we

XIV. Character. cast off without Trouble, because they are no Part of our selves: But Pain is neither free or voluntary. It makes itself felt in spight of us: It penetrates into the very Bottom of the Soul with its sharp Points, which she can neither avoid or hinder the Smart of; and by a lively, quick and present Impression it shuns the Expectation of invisible and remote Blessings, which Expectation must needs be destroyed by and yield a long and persevering Trial, unless Charity comforts and supports us: Unless she opposes to the Frailty and Weakness of tortured Flesh the Vigour, Strength and Activity of the Spirit of God: So that we may be able to say with St. *Paul:* Rom. v. 2, 5. *We rejoice in Hope of the Glory of the Children of God: And not only so; but we glory in Tribulations also: Knowing that Tribulation worketh Patience; and Patience Experience; and Experience Hope; and such an Hope maketh not ashamed.*

II. It is not so with an Hope that has not combatted and been thus opposed: That has sacrificed or suffered nothing, or that has undergone but a very slight Trial. She may indeed be firm and constant; but that cannot positively be affirmed of her, so long as she lies hid only in the Bottom of the Heart. Perhaps she will stand the burning Heat of the Furnace when she shall be exposed to it; and perhaps she will sink under the Torture. Nothing precise and positive can be known of him who has always lived at Ease: Nay he himself does not know what he is. For can he make any Judgment of his own Strength, when he never had any Occasion to use and try Ec. xxxiv. 10. it? *He that has no Experience knoweth little. Qui non est tentatus, quid scit?*

III. It is our Patience alone informs us how truly we hope for future Blessings; and that Hope

which is fortified by the very Trial she undergoes can only positively be said not to deceive us. *Your Salvation*, said St. *Paul* to the *Corinthians*, *is effectual in the enduring of the same Sufferings which also we suffer .... And our Hope of you is stedfast: Knowing that as you are Partakers of the Sufferings, so shall ye be also of the Consolation.* But whence can proceed our Patience under Trials, if not from that Charity which is said to *endure all Things?* Which can alone overcome *Tribulation and Distress, Persecution and Famine, Nakedness, Peril and Sword*; according to the great Apostle, and who can never be vanquished *either by Death or Life*; *by Angels, Principalities, or Powers*; *by Things present or Things to come*; *by Height or Depth, or by any other Creature.*

XIV. Character.

2 Cor. i. 6, 7.

Rom. viii. 35, 38, 39.

SECT. VII.

I. WITHOUT Charity Hope would languish, overwhelmed with Sadness and Discouragement in the midst of Afflictions and Adversities. But Afflictions themselves are the Means by which Charity confirms and encourages our Hope. She makes us look upon them as the Badge and Warnings of Salvation; as the Price of the Blessings she expects; as the Seeds of the Fruits that are destined for her; as an infallible Proof that she shall be made Partaker of the Glory and Reign of Jesus; because she is now a Partaker in his Tortures and Ignominies. She changes her Sadness into Consolation and Thanksgiving; and she renders Patience an easy Task to her, by shewing her how little Proportion there is between *the light Affliction which is but for a Moment, and the eternal Weight of supreme and incomparable Glory.* Then does Hope quit her

2 Cor. iv 17.

XIV. Character. Groanings and Tears for the utmoſt Joy: And this Joy which is as it were the Reſult of Love, and a ſort of Extacy and Rapture which makes us accept of our Afflictions as of Favours and Goods; or at leaſt makes us endure them as the Root and Seed productive of all promiſed Bleſſings: *Rejoicing in Hope: Patient in Tribulation.* Rom. xii. 12.

SECT. VIII.

I. WE have ſeen how the Chriſtian Hope, when it is quick and lively, ſoon grows up into perfect Confidence: That ſhe makes us in a manner certain that ſhe at laſt ſhall obtain what ſhe expects; and that as ſhe is not deceived herſelf, ſhe likewiſe will not deceive and diſappoint him who depends on her, *Spes autem non confundit.* Rom. v. 5. The great and heroick Character of Hope, which procures Man the moſt ſolid and moſt intimate Conſolation he ever can experience in this Life, is the proper Effect of Charity; as we learn from St. *Paul*: *Hope*, ſays he, *maketh not aſhamed*; *becauſe the Love of God is ſhed abroad in our Hearts by the Holy Ghoſt, which is given unto us.* The Reaſon which this great Apoſtle gives us for that ſort of Security which Hope ſometimes finds, is, becauſe ſhe is in a manner mingled with our Love for God, whoſe Mercy and Goodneſs towards us then appear as undoubted and certain, on account of the ineſtimable Gift he has made us of his Spirit, whoſe Preſence is intimated and marked out to us by the Effuſion of his Love in us.

II. Then are we in the ſame Diſpoſition in which St. *Auſtin* was when he ſaid to God: I moſt certainly know that I love thee: And we by a neceſſary Conſequence add, that we likewiſe are as certain he loves us; ſince his Spirit alone *Aug. L. 10. Conf. c. 6. n. 1.*

can inſpire us with the Love of him, and render us worthy of Love. XIV. Character.

III. This double Teſtimony which the Holy Ghoſt bears to the Love he has for us, and the Love we have for him, baniſhes all Fears for ſome Moments; and it leaves at the Bottom of the Heart a Confidence which does not altogether amount to a perfect Certainty, (ſince the Secret of our Election is always a Myſtery during this Life:) But it eſtabliſhes the Soul in a profound Peace and Tranquillity, and perſuades her that he who has begun thus to eſtabliſh his Reign within us *gratis*, will never refuſe himſelf to the Deſires of an humble and thankful Heart.

SECT. IX.

I. THESE Truths which are no leſs precious than comfortable, will ſtill receive a greater Light, when we join them to thoſe which St. *Paul* teaches us in the 8th Chapter of his Epiſtle to the *Romans: Ye have not received*, ſays he to them, *the Spirit of Bondage again to fear; but ye have received the Spirit of Adoption of the Children of God, whereby we cry Abba Father. For the Spirit itſelf beareth Witneſs with our Spirit, that we are the Children of God.* If we were ſtill Slaves and under the Law, we ſhould be led by Fear which is the Property of Slaves: We ſhould be trembling at the Sight of the Chaſtiſement, and we ſhould never dare to put our Truſt in God, becauſe we ſhould be deſtitute of Love for him and his Commands: But we are become the Children of God by receiving the Spirit of his Son, which inſpires us with the Confidence of calling him our Father, by filling us with the moſt ſincere Love for him, his Will, Rom. viii. 15, 16.

XIV. Character. and his Promiſes: And the Spirit of Adoption which is given us for the Sake of Jeſus Chriſt, and which communicates to us the Diſpoſitions of Jeſus Chriſt, beareth Witneſs to our Love for him by his Love for us, and to his Love for us by our Love for him, by approving of the Confidence he himſelf fills us with, and by giving it Encreaſe through this Adoption.

II. He could produce nothing like that in any Heart not animated by Love. All he could do would be but intimidating and frightening it like a Slave. But an Heart teachable and pure; an Heart wherein God reigns through Charity; an Heart worthy of Jeſus Chriſt, and ſuitable to a Son of God; an Heart worthy of having the ſame Father with the only begotten Son of God; the Spirit of Grace and Adoption not only fills it with Hope, but at the ſame Time with a thorough and intimate Senſe that this Hope proceeds from him, and that he approves of it. And the Concurrence of both theſe divine Operations makes Hope itſelf grow up into Confidence, and give a true Chriſtian the Liberty of ſpeaking to God as to his Father: *Ye have not received the Spirit of Bondage again to Fear, but ye have received the Spirit of Adoption of the Children of God, whereby we cry Abba, Father. For the Spirit itſelf beareth Witneſs with our Spirit, that we are the Children of God.*

Rom. *ut ſupra.*

SECT. X.

I. THIS intimate Senſe of Confidence which is a Conſequence of the Teſtimony the Spirit of God bears to our Love for him, and conſequently to his for us, is ſometimes more quick, more laſting, and more efficacious in overcoming our Fears; though it never amounts to a full Certainty: And it is at other Times more weak, more unſteady, and more conſiſtent with our Apprehenſions and Doubts, though it never permits our Hope, when animated with Charity, to degenerate into Diſtruſt and Diſcouragement. Theſe temporary Viciſſitudes are both humiliating and inſtructive to us, they keep us from ſleeping, and from a State of Security in Time of ſpiritual Peace and Tranquillity, as though we were already perfect, and as if we ought not ſtill to fear what St. *Paul* himſelf was apprehenſive of, *viz.* of being numbered with the Reprobate after having long appeared to be of the Number of the Elect.

SECT. XI.

I. THOSE Perſons however who complain that their Hope is weak and tottering may be uſefully warned, that this their Situation probably proceeds from their Hope's being deſtitute of Love and of good Works, of which Charity is the Spring. God forbid we ever ſhould aim at alarming or cauſing Uneaſineſs to any Body whatever. We, on the contrary, endeavour in all Men to maintain the minuteſt Sparks of Hope and Charity, becauſe they may one Day or other kindle a great Fire; whereas there

XIV. Character. there would be no Hope left, ſhould theſe be once extinguiſhed.

II. But it was not written to no Purpoſe, that *the Spirit of God itſelf beareth Witneſs with our Spirit that we are the Children of God*; that *it inſpires us with the Confidence of calling upon God as our Father*; that *it helpeth our Infirmities*; that *it is the Spirit itſelf maketh Interceſſion for us with Groanings which cannot be uttered, becauſe we know not what we ſhould pray for as we ought*; *and becauſe he that ſearches the Hearts, knoweth what is the Mind of the Spirit*; *becauſe it makes Interceſſion for the Saints, according to the Will of God.* All theſe Truths are ſo many Proofs that the Weakneſs of the Hope proceeds from the Weakneſs of the Love, ſince Hope is ſo active when raiſed and ſupported by Love. They prove, that our Heſitation and Faint-heartedneſs in Prayer proceed from the Spirit of God's not being the Life and Prompter of it; ſince our Prayers are ſo fervent when that is the Author of them, and when it excites in us thoſe unutterable Groanings which pierce the Heavens. They ſhew, that the little Succeſs of our Prayers is, becauſe we pray not as we ought to do; ſince God who ſearches the Hearts knows what is the Mind of the Spirit, and hears it; becauſe it makes Interceſſion for the Saints, according to the Will of the Almighty.

SECT. XII.

I. IT is in this Senſe chiefly, that it is ſaid *Charity hopeth all Things*; becauſe it is ſhe who demandeth all Things, and who demandeth them with Confidence, becauſe it is ſhe who duly maketh Requeſt, and who is heard. Hope, without

without her, is either dumb or miſtruſtful and trembling, or tired of requeſting, or of not being heard by God. It is Charity that makes her quick and eager; it is ſhe makes her perſevering; it is ſhe cauſes the Door to be opened to her: *Amore petitur, amore quæritur, amore pulſatur.* Charity is her Voice and Interpreter, ſhe inflames her Deſires, and changes her Supplications into loud Cries and Lamentations that excite the Mercy of God. XIV. Character. *Aug. lib. de Mor. Eccl.* 17.

II. Without her the Heart is perfectly dumb, though the Tongue proffers Prayers dictated by the Holy Ghoſt, and without her all outward Sounds, (that is, whatever influences the Senſes only and the Imagination, and does not immediately proceed from the moſt intimate Sanctuary of the Soul) is entirely void of Efficacy and Merit. *Continuum deſiderium tuum*, ſays St. *Auſtin, continua vox tua eſt. Tacebis, ſi amare deſieris. Frigus Charitatis ſilentium cordis eſt: Si ſemper manet Charitas, ſemper clamat.*

III. Praying is the proper Function of Hope, but it is only through Love that ſhe can pray as ſhe ought. It is Charity therefore that hopes, ſince it is ſhe that prays; or rather, it is through Charity that Hope dares aſk for what ſhe expects; and it is through her alſo that ſhe obtains it: But ſtill in both theſe Senſes it holds equally true that *Charity hopeth all things.*

SECT.

XIV. Character.

SECT. XIII.

I. ALL the divine Promiſes are the Object of Hope. Hope, when true, makes no Exception to any; and when full and entire, ſhe does not queſtion their future Accompliſhment. But Hope, as well as Faith, has her Temptations and Enemies; and were not Charity her Armour and Shield, ſhe never could be Proof againſt all the Darts that are levelled at her. She is the Anchor of the Veſſel, but this is ſo agitated in a violent Storm, and ſo hardly feels its Cable by being toſſed to and fro, and the Efforts of the Sea are ſo continual and ſo terrible, that the Anchor may be pulled out of the Ground wherein it is fixed, or wholly broken away from the Veſſel: And it is neceſſary, that at every Motion of it Charity ſhould oppoſe a ſpeedy Remedy to the violent and redoubled Attacks of the Waves againſt the Veſſel, its Cables and Anchor.

II. She muſt never be diſconcerted by any Event whatever, and yet muſt ſhe mind every Thing: Nay, ſhe even muſt encourage Hope to become firmer and more courageous from the very Obſtacles ſhe meets with. *In Spem contra Spem.* She muſt not loſe her Courage or Preſence of Mind, either for the Winds and Tempeſt, or for the Weakneſs of the Veſſel, and the Waves that begin to fill it; nor even for the Slumbering or Sleep of Jeſus Chriſt. Nay, ſhe muſt preſerve the greateſt Tranquillity and a full Confidence in the Promiſes of the Lord, even in the utmoſt Extremity, and at the Hour when all Hopes ſeem to be loſt not only from Men, but even when no Hope ſeems to be left from God himſelf, who ſometimes may appear to be indifferent

indifferent and unconcerned for the Peril, or with regard to her Requeſts. XVI. Character.

III. She muſt think it a criminal Unfaithfulneſs, to have Recourſe to human Means; in order to ſubſtitute them in the Room of God's divine Help; as if he were not powerful enough to make his Promiſe good, and wanted the Help of Men to keep his Veracity unqueſtioned. She muſt in the midſt of the greateſt Diſtreſſes conſider him as always preſent, as the only true, as the only powerful, as the abſolute and only Maſter of all Events, and as the only Author of the Extremities to which ſhe is reduced. Thus ſhe muſt think, and thus act, ſo long as the Tempeſt laſts; whether it may regard the Church in general, or only a Part, or even any particular Member of it.

SECT. XIV.

I. THESE two Sorts of Trial ſometimes meet together, juſt as the Tempeſt that toſſes the whole Ship agitates at the ſame Time every Perſon within it; but it alſo happens very often, that during a general Calm a ſingle Perſon experiences alone and within himſelf a violent Tempeſt raging againſt Hope. This by the Decree of God may poſſibly be nothing but a ſalutary Trial of our Patience, which we have already marked how we are to withſtand. It may alſo be, as I have juſt obſerved, a Chaſtiſement of our Coldneſs and Indifference, and a Warning to us to make a greater Progreſs in Charity through our good Works. But be it a Trial or a Chaſtiſement, we always muſt begin to confirm ourſelves in Hope by loving God, and

XIV. Character. and by our Perſuaſion that we are alſo loved of him.

II. This laſt Point is moſt eſſential, and is the Baſis of all the reſt. We have not each the ſame Promiſes made to us as were made to the Church, but we are ordered to hope that we ſhall be Partakers of thoſe made to the Elect, which are both ſure and infallible; and though our Confidence be mixed with an Uncertainty that is neceſſary for Humility and Vigilance; we ought nevertheleſs to make it as diſtant as poſſible from the oppoſite Extremity, *viz.* Diſcouragement and a faulty Sadneſs.

III. *O my God!* (ſaid St. *Auſtin* with a Love full of Confidence) *who art no leſs good than powerful! Thou takeſt the ſame Care of each of us in particular, as if one was alone the ſole Object of thy whole Attention; and thou careſt for us all, as if we were but one ſingle Perſon* *. "O tu "bone, omnipotens, qui ſic curas unumquem- "que noſtrûm, tanquam ſolum cures; & ſic "omnes, tanquam ſingulos." Theſe are the Sentiments which Hope ought to fill us with. Theſe are the Terms on which each private Perſon ought to apply to himſelf the general Promiſes, and to believe with regard to himſelf whatever he believes in general of the Providence of God, and of his paternal Cares for his Church, and each of her faithful Members.

* *Aug. lib.* 3. *Conf. c.* 11. *n.* 2.

IV. For his general Promiſes are not executed any otherwiſe than by their Application to each particular Perſon, and they are not like thoſe of Kings and Potentates, who are contented with general Views, and who never could enter into Particulars without ſinking under their Burden. The Wiſdom and Power of God are as infinite as his Goodneſs. They extend to an incomprehenſible

henſible Multitude of Particulars, which far ſurpaſſes our Capacity. They overlook neither a Prayer or the leaſt Motion of the Heart, or even a Sigh. All is perfectly known and preſent to them; and let a Man be never ſo entirely forgotten by others; let him in Appearance be never ſo much abandoned by God in the deepeſt Abyſs of Woe; his Ears are always intent on hearing the Prayer of the Poor who calls upon him from the darkeſt Priſon, and in the utmoſt Miſery. But nothing but a Love that is at leaſt begun can make this Prayer reach unto God; or rather, Love alone is capable of forming this Prayer, and of making it perſevere, in ſpite of ſo many Things that may either ſmother it ſo ſoon as it is born, or interrupt and ſtop it when it is not encouraged by as ſpeedy a Succeſs as we expected. XIV. Character.

SECT. XV.

I. OUR Love for God is that only which will depend and rely with Confidence on God's Love to us. The Heart that does not love cannot perſuade itſelf that it is reciprocally beloved. We muſt already have experienced the Goodneſs of God, to have Sentiments worthy of it, and ſuch as the Wiſe Man exhorts us to have. *Think of the Lord with a good Heart.* "Sentite de Domino in bonitate." We muſt find in him Joy and Comfort, to dare to hope that our Prayers ſhall be acceptable in his Sight, and heard by him, as the Royal Prophet aſſures us: *Delight thyſelf in the Lord, and he ſhall give thee the Deſires of thy Heart.* It is Love gives us a true Confidence; and what is wonderful, Love gives it us ſo perfect and ſo much Proof againſt all Wiſd. i. 1. Pſal. xxxvii. 4.

XIV. Character. all Temptations, becauſe of its profound Humility.

II. For whence do our greateſt Temptations proceed? Is it not from our Pride, which preſumes to argue on the divine Promiſes? Which cannot believe that God will not love what is not lovely as yet, and that he makes it ſo by loving it before it has any Merit? Which always judges of the Word of God by its own Experience, without being willing to truſt in him before it ſhall have been delivered from its Afflictions? Which covers a real Incredulity under the Cloak of falſe Humility, as though the Buſineſs was to deſerve the Mercies of God before one has a Right to hope for them; and as though it were in the Power of Man to give God ſomething the firſt, and to offer him ſomething which ſhould not before have been received from him. Charity, which is truly and effectually humble, and an Enemy to all Swelling, believeth all Things, hopeth all Things, and waits for all Things, without ever arguing on God's Promiſes; without ever attributing the Motives of them to her own Merits, without confining their Accompliſhment to any particular Event, and without oppoſing any Difficulties or Obſtacles to them.

Rom. xi. 35.

SECT. XVI.

I. SHE is very far, (being the very Love of Truth,) from inſpiring us with a Confidence that may deceive, and hide from us our Evils and Unworthineſs. She, on the contrary, tells us whatever may humble us, and whatever may prepare us to offer to God the Sacrifice of a broken Spirit, of a broken and contrite Heart; becauſe

becauſe ſhe knows that God's Grace and Mercy is granted to none but the humble, and that God himſelf reſiſts the proud. But after having made us ſit in the Duſt; after having convinced us of our own Unworthineſs, and of the Incapacity we are under to rid ourſelves of it either by our own Power, or by any other Sacrifice than that of Jeſus Chriſt; ſhe makes us ſenſible how much this great Victim is ſuperior to our Crimes, and how much ſuperior to all our Diſeaſes is the Remedy he has prepared for us by the Effuſion of his moſt precious Blood; and then ſhe teaches us how to pray as St. *Auſtin* did, and to ſay, *I fully truſt in thy Son Jeſus Chriſt, whom thou haſt given us from an Exceſs of Love; and I am confident, that thou wilt cure all my Diſeaſes through him; or elſe no other Refuge would be left me but Deſpair: For my Evils are exceſſive and in great Number. They are indeed ſuch, and I experience it: But the Remedy which thou haſt prepared for us in the Sacrifice of thy Son, infinitely ſurpaſſes them.* " Merito mihi ſpes valida in illo eſt. . . . " Alioquin deſperarem: Multi enim & magni " ſunt languores mei: Multi ſunt & magni: " Sed amplior eſt medicina tua." XIV. Character. *St. Auſt. lib. 10. Conf. c. 43. n. 2.*

II. Thus it is that Charity *hopeth all Things.* For, ſo long as ſhe has no Hope but in God's Mercy alone, ſhe is ſure to prevent all Temptations of Diſcouragement and Deſpair, of Preſumption and Ingratitude. If ſhe divided her Confidence between God and Man, between his Grace and Free-will, between the Beginning and the Progreſs of Virtue, between eaſy and difficult Means, ſhe might indeed often fall into Miſtruſt and Perplexity; but ſo long as ſhe hopes in God alone, and places her whole Truſt and Confidence in his moſt bountiful and almighty Good-

XIV. Character. neſs, ſhe can never be vanquiſhed either by Diſcouragement or Vanity; unleſs ſhe ceaſes to be what ſhe is, or loſes her Vigour by the Mixture of ſome contrary Diſpoſition.

III. "I know, (ſaid St. *Auſtin*,) that no Body "can be certain of his State in this Life, which "is but too juſtly called a continual Temptation. "Therefore, O my God! I rely on thy Mercy "alone. That is my only Hope, my only "Confidence, the only Promiſe which I think "myſelf ſure of." *Nemo ſecurus eſſe debet in iſta vita, quæ tota tentatio nominatur. Una ſpes, una fiducia, una firma promiſſio, miſericordia tua.* O Lord! grant me, that no Artifice or Violence may ſeparate me from thee, or introduce into my Heart any Sentiment either of Miſtruſt in thee, or of Complacency in myſelf, that might ſeparate me from thy Mercy, to which I deſire to be united for ever. Never permit, O Lord! that either the Serpent by his Artifices, or the Lion by a more violent and open Temptation may dare to place themſelves between thee and my Soul, whom thou haſt taken under thy Protection. *Nemo a protectione tua dirumpat eam. Non ſe interponat, nec vi, nec inſidiis, leo & draco.* Confirm Hope in me through thy Love. Grant, that this Love be quick, ardent, and ſo tender as to fill me with Comfort and Joy; and by a moſt happy Revolution, do thou maintain in me thy Love by my Confidence, and my Confidence by thy Love, according to the Prayer which thy Apoſtle did once offer thee for thoſe who had believed in thee. *The God of Hope fill you with all Joy and Peace in believing; that ye may abound in Hope, through the Power of the Holy Ghoſt.*

St. Auſt. lib. 10. Conf. c. 32.

Aug. lib. 9. Conf. c. 13. n. 4.

Rom. xv. 13.

The

XV. Character.

The Fifteenth ARTICLE: Or, the Fifteenth CHARACTER of CHARITY.

*Charity * endureth all Things.*

* Πάντα ὑπομένει. *Omnia sustinet.*

SECT. I.

I. ST. *Paul* ends by what he had begun. *Charity is patient*, says he marking out her first Character; *Charity endureth all things*, says he again pointing out the last. And lest the Interval that is between the Beginning and the End should make us forget that Patience is in all Respects the greatest and surest Token of Charity; he takes Care to remind us that Charity *endureth all Things*; Charitas *patiens est: Omnia suffert*; *omnia sustinet.* Sure the Love of God must needs have a very strict Affinity with Sufferings, and Sufferings be most fit to purify and perfect the Love of God; since the Consideration of that Truth prompted St. *Paul* to repeat to us in so many different Ways, and in the Compass of a very short Discourse, that Patience is the only Token by which we can discern the true and sincere Love of God.

II. It was said in another Place, that Patience may be considered *First* with regard to God, whose Forbearances and Delays she suffers: *Secondly*, with regard to our Neighbour, whose Defects, Treacheries, Injustices and Contradictions she bears with; and *Thirdly*, with regard to those personal and particular Afflictions which are unavoidable in all Conditions of Life. The two first Relations have been already treated upon in two separate Articles; the last we shall

XV. Character. conſider in this. But in order to give as complete an Idea of it as it deſerves, we muſt range under the Claſs of perſonal and particular Sufferings all Sorts of Adverſities in general: All Diſgraces, bodily Pains, Humiliations, Treacheries, Calumnies, Perſecutions, Perils, and Trials: Whatever we may endure either from God or Men; whatever a voluntary Penance directed by Diſcretion may require of us to ſuffer; whatever the juſt Chaſtiſement of our Faults may be, though we did not chuſe it ourſelves; and whatever Contradictions and Trouble the Love of Equity, and the Fidelity we owe to our Duty may occaſion us. All theſe are the Object of that Patience which ſuffers all Things, which ſubmits to all Things, which is prepared for all Things; and which in her Sacrifice, and in the Diſpoſition ſhe gives the Heart, without Exception comprehends whatever the divine Providence ſhall permit, or be pleaſed to require of her Servant.

SECT. II.

I. THIS truly ſublime Diſpoſition, when it is real and ſincere, is the ſame which the Eternal Wiſdom recommends to us, ſpeaking as to her Children. *My Son*, ſays ſhe to every one of us, *whatſoever is brought upon thee, take it chearfully; bear Pain with Submiſſion, and be patient when thou art changed to a low Eſtate. For Gold and Silver are tried in the Fire, and acceptable Men in the Furnace of Adverſity and Humiliation.* Do not murmur at the Choice I myſelf have made of what was fit for you. Do not reject one Part of it while you accept of the other. Do not prefer your own Wiſdom to mine. I know

I know much better than yourſelf what is fit for you : *Fili omne quod tibi applicitum fuerit accipe.* I know both your Diſeaſes and your Remedies. I do not make you ſuffer in order to make you miſerable, but rather to make you juſt, and thereby to prepare and fit you for Happineſs : *In dolore ſuſtine.* What you would have me ſpare in you would infallibly be your Ruin. The more what I take from you grieves your Heart, the more it ſhews how much your Attachment to it was exceſſive. I take from you, in order to give you. I beat down your Pride which is your Fever and your Tumor, in order to procure you ſolid and true Health. Your Elevation was but falſe Grandeur ; whereas Humiliation, by diſpoſing you to Humility, leads you thereby to ſolid Glory. *In humilitate tua patientiam habe.* Were you not dearer to me than Gold and Silver ever were to Men, I ſhould not take Care to ſeparate from you whatever may alter your Dignity, and leſſen your Price ; and I ſhould leave you in a State that diſparages you, and makes you degenerate from your firſt noble Original. But I cannot endure that any unworthy Mixture ſhould corrupt your antient Purity : I make uſe of Afflictions and Humiliation, to take your Heart off from the Earth, and to cleanſe you from that Load wherewith you are ſtill mixt, and which you love. I uſe you like the Gold and Silver which is to be refined. Fire ſeparates from theſe precious Metals whatever is foreign to their Nature ; and I uſe the Furnace of Adverſities and Sufferings, in order to produce the ſame Effect in you. *Gold and Silver are tried in the Fire, and acceptable Men in the Furnace of Adverſity.*

XV. Character.

Eccl. ii. 4, 5.

XV. Character.

II. *My Son*, says the same Wisdom in another Place, *despise not the chastening of the Lord, neither be weary of his Correction; for whom the Lord loveth he correcteth, even as a Father the Son in whom he delighteth.* He then uses him with Kindness * as his Son: Begin, my Son, by believing that it is God who sends you all the Evils you suffer: Beware of ever attributing them to Chance or to your ill Fortune, which are mere Names invented by Ignorance and Incredulity. Beware also of attributing them chiefly to Men, who are no otherwise the Occasion of them, than by the particular Dispensation of Providence; for they can do nothing of themselves, and are no more than the Instruments of God's Justice and his Mercy.

* *This is the Sense of the Hebrew* ou ke ab et ben irtseh. וכ אָב אֶת בֵּנְיָו יִצְהָ

Prov. iii. 12.

III. Do you pass from this Truth to another, and persuade yourself that whatever happens to you is a Chastisement which you greatly deserve. With regard to Men you may be innocent, but you are far from being so in the Eyes of God; and all your Complaints would be very unjust with respect to him. It is evident that he chastises you, and of Consequence it is no less evident that you have deserved it.

IV. To this add a third Truth, and know that the Duration of the Chastisement is a Demonstration that you continue to want it; and a Proof that you ought not to be weary of a Remedy the Equity and Necessity of which are perfectly known to you, and the Continuation of which informs you of the Continuance of your Diseases: *Disciplinam Domini, fili mi, ne abjicias; nec deficias cum ab eo corriperis.*

V. These Truths, which are already very comfortable, since they inform you that it is God who afflicts you, in order to correct and cure you:

Theſe Truths, I ſay, become ſtill much more comfortable, by the Care I take at preſent to let you know, that God uſes you thus only becauſe he looks on you and cheriſhes you as his Son; and that the Deſire of making you worthy of his Love, and of rendering you like himſelf, is what incites him with ſo much Goodneſs to be intent on the Cure of your Imperfections and Failings. He checks you only becauſe he is your Father. Your being his Son is the very Reaſon why he cannot ſuffer you, to preſerve any Attachment unworthy of your Origin and End. He perceives on your Face Spots and Defects which you are not able to diſcover. He encreaſes your Beauty by taking them away, and at each of his Corrections of which you make a right Uſe, he finds a new Increaſe of Pleaſure in looking at you, as any Father would do, was it in his Power, to reform in the Perſon or Inclination of his Son whatever was not regular and agreeable to Virtue. *Quem enim diligit Dominus, corripit; & quaſi pater in filio complacet ſibi.* XV. Character.

SECT. III.

I. IT is St. *Paul* himſelf who taught us how to arrive by ſolid Reflexions at the Underſtanding of the Counſels and Leſſons of the eternal Wiſdom. But let us hear him himſelf, and make our Advantage of the Commentary he gives us of them. *Have ye then forgot*, ſays he to the Hebrews, *the comfortable Exhortation* (of the eternal Wiſdom) *which ſpeaketh unto you as unto Children. My Son, deſpiſe not thou the Chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chaſteneth, and ſcourgeth every Son whom he receiveth* *. Be not

* *The* Latin *has:* In diſciplina perſeverante. *And the* Greek: Si diſciplinam ſuſtinetis: *by the Alteration of one ſingle Letter.* Heb. xii. 5. *and following.*

XV. Character. ye then weary of Chaſtenings. God herein dealeth with you as with Sons. For what Son is he whom the Father chaſteneth not? But if ye be without Chaſtiſement, whereof all are Partakers, then are you Baſtards and not Sons. Furthermore, we have had Fathers of our Fleſh which corrected us, and we gave them Reverence; ſhall we not much rather be in Subjection unto the Father of Spirits, and live? For they verily for a few Days chaſtened us after their own Pleaſure, but he for our Profit, that we might be Partakers of his Holineſs. Each of theſe moſt admirable Words is extremely precious. Our Part is here in a few Words to endeavour to collect the Benefit of them.

II. It is certain on the Authority of St. *Paul*, in whom our Saviour is ſpeaking, that this Exhortation of the Eternal Wiſdom is addreſſed to all ſuch as be ſorrowful; ſince he applies it to the *Hebrews*, as if it perſonally regarded them. In the ſecond Place, it is certain, that Afflictions are Chaſtiſements of which God is the firſt and immediate Cauſe, and which he makes Uſe of to amend us. Thirdly, it is certain, that thoſe Chaſtiſements are ſo many Effects of his paternal Goodneſs, and that we partake of them as being his Sons. Fourthly, it is certain, that a ſure Token of our Reprobation, and of our not belonging to the eternal Adoption is, when we are conſtantly ſpared in this Life, and not recalled to our Duty by ſalutary Chaſtiſements. Fifthly, it is certain that there is no Father but what corrects his Son, if he preſerves any Senſe of a fatherly Affection for him; nor any Son that does not reſpect in his Father that Authority and Tenderneſs with which he ſcourgeth him, unleſs he renounces his Father as a Son. Sixthly, it

is

is certain, that there is an infinite Difference between those who are but the Fathers of our Flesh, who often correct us out of Humour and Caprice, and him who is the Father of Spirits, who never corrects but with Equity mingled with Goodness and Mercy; who does it meerly to procure us the true and solid Blessings, and who is thus intent on correcting our Faults for no other Purpose but to communicate his very Holiness to us. Which is indeed the highest Degree of Honour and Glory, and which produces the most perfect Resemblance possible between the Creator and his Creatures, or rather between our heavenly Father and his Children. XV. Character.

III. What a vast Difference there is between these solid Consolations which are the Food of Charity, and render her capable of enduring all Things, and those vain and frivolous Exhortations with which an empty Philosophy that breathes nothing but Pride and Vanity endeavours to prop and keep up our human Frailty, by adding Presumption to our Misery; by offering her nothing worth her Patience or the Efforts she makes to acquire it; by hiding from her the Cause, the Use, and the End of her Afflictions; by leaving her to bear alone the whole Weight that lies so heavy upon her; by making her Chastisement last longer because of her Impenitence; by shewing her no Remedy or Issue for the Evils that attend this present Life; by turning into an useless Torment what was designed to make us avoid eternal Pains; by substituting a vain Outside of Courage and Stedfastness to a real and calm Submission; by dissembling an inward, and consequently more horrid and more violent Despair, meerly for fear of letting it be seen; by leaving, in short, the Sinner under the

XV. Character. the Hand of God, who ſcourges him, without informing him that he is both his Father and Judge; without aſſiſting him to appeaſe God by his Repentance; without inſpiring him either with Fear or Confidence, or Love, towards his Heavenly Father.

SECT. IV.

I. CHARITY alone makes us truly ſubmit to whatever God is pleaſed we ſhould ſuffer: Not only in ſilencing all Kind of Murmurings; but alſo in adding to our Patience an inward Comfort and the moſt ſincere Thankſgiving. For the only Purpoſe and Tendency of all Trials which God uſes to purify us in this Life, is to weaken and deſtroy our Luſts which are the capital Enemies of Charity. They baniſh from our Hearts the Love of ourſelves, of our Paſſions and unjuſt Deſires: They mix our falſe Joys with many ſalutary Bitterneſſes; and thereby contribute to make Charity re-aſſume the Empire which Cupidity uſurped, or which it endeavoured to ſhare with her.

II. Were we as happy and tranquil in this preſent Life as we could deſire, every Thing in us would favour the Love of the preſent Goods: And we ſhould be but very indifferently diſpoſed, to give Ear to what Scripture ſo often repeats to us, that God ought to be the only Object of our Love; and that we ought to preſerve for him alone our Deſires, Inclinations and Eagerneſs, without letting any Creature ſhare them with him. *Omnes Scripturæ nihil aliud te docent, niſi continentiam ab amore ſeculi, ut amor tuus currat in Deum.* Our Paſſions would be almoſt invincible if they were always ſurrounded by Objects that flatter them: And

Aug. Serm. 15. Inter eos quos edidit Sirmundus.

And Charity muſt every Moment receive extraordinary Forces, and ſuch as would be miraculous even in the Œconomy of Grace; to be able to reſiſt their Impreſſions. But the Objects of our Paſſions being once taken from us, and the Soul being recalled home by Diſeaſes, Poverty, Diſaſters, and ſometimes by Perſecution, Charity makes her Advantage of what Concupiſcence loſes: And far from dropping any Murmurings on account of ſo many Things being cut off from her, ſhe on the contrary bleſſes God for it, who thus weakens her Enemy, and gives her an Aſſurance of a Victory, which a dangerous Proſperity might have rendered very difficult and uncertain. XV. Character.

III. She behaves thus not only in ſome but even on all Occaſions whatever: Becauſe the Danger of being vanquiſhed, and the Neceſſity of combatting are never at an End with regard to her. For Cupidity is always alive in us, though ſhe is not predominant there. She may be ſubjugated; ſhe may be weakened; but ſhe conſtantly ſubſiſts on her own Root; And the leaſt Negligence is ſufficient to make her regain whatever ſhe had loſt. *Ipſa concupiſcentia, cum quà nati ſumus, finiri non poteſt quandiu vivimus. Quotidie minui poteſt: Finiri non poteſt.* Charity does then endure with Delight whatever takes from Concupiſcence all her Strength and Food: She always endures it, and gives her moſt hearty Thanks to God for it: And in ſhort ſhe alone can be ſaid with a perfect Truth *to endure all Things.*

SECT.

XV.
Character.

SECT. V.

I. THIS ſhe again does in another Senſe, and in a manner which can belong to none but her. For at the ſame Time that ſhe ſpares the Sinner, ſhe is animated with the ſame Indignation againſt Sin as the divine Juſtice is. She is ready to take up Arms for the Intereſts of God whoſe Law is deſpiſed; and to call in the moſt ſevere Exerciſes of Penitence. She, while he is ſilent, ſits in his Tribunal: and in order to ſave the Sinner from eternal Damnation, ſhe boldly gives him to underſtand, that all Conſolations and Delights are for ever cut off from him; and that he muſt for the future atone by his Sufferings, Mortifications and uninterrupted Tears, for the Offence he has committed againſt God, by deſpiſing both his Juſtice and Mercy.

II. But, if God himſelf is of his Mercy pleaſed to explain his own Intention, and vouchſafes immediately to chaſtiſe the penitent Sinner: How great, how profound then is the Reſpect and Submiſſion with which Charity receives the Scourge he himſelf has ordered and choſen for her! How many ſecret Admonitions does ſhe then inwardly addreſs to the Penitent? How many Warnings does ſhe give his Heart? With what Care does ſhe make him ſenſible of the full Value of a Correction wherein Providence appears ſo manifeſtly, and wherein Man has ſo little a Share? With what new encreaſe of Light ſhe makes him diſcern the perfect Proportion there is between ſuch a Remedy and the Evils it is intended to cure, and the infinite Wiſdom and Goodneſs of the infallible Phyſician. Nay: With what Zeal and Fervour does ſhe incite the Penitent to ſay to God, O Lord!

O Lord! Uſe Fire and Sword to me during this Life: Burn and demoliſh every where if thou pleaſeſt, but, in ſo doing, cure and pardon thy Servant. Deign through theſe temporary and ſalutary Chaſtiſements to remove from me eternal Tortures, and the Impenitence which renders them endleſs in making them unfruitful. *Hic ure: Hic ſeca: Modo in æternum parcas.* XV. Character. St. Auſt.

SECT. VI.

I. SHE knows how agreeable in the Eyes of God and how efficacious to appeaſe his Juſtice, the ſincere and humble Acceptance of whatever God is pleaſed to make the Puniſhment of our Sins in this Life is. Whereas Murmurings and Reſiſtance have no other Effect but to make him redouble his Blows. *Many Sorrows ſhall be to the Wicked, but he that truſteth in the Lords, Mercy ſhall compaſs him about.* Charity is capable of well underſtanding the Difference between a free and voluntary Patience, and one wherein Freedom has no Share, and whoſe apparent Submiſſion is in the Eyes of God meer Neceſſity. Pſ. xxxii. 10.

II. She knows the meaning of theſe Words of Jeſus Chriſt: *Verily I ſay unto thee, thou ſhalt by no means come out of the Priſon into which the Judge ſhall have caſt thee till thou haſt paid the uttermoſt Farthing.* She ſtartles at the Thought of the Rigour with which every Thing ſhall be required after this Life. And ſhe makes haſte to clear all her Debts, and to capitulate for Payment of at leaſt ſome Part of them before ſhe appears at a Tribunal where Juſtice alone is to preſide. So long as ſhe is in the Way, ſhe accepts of whatever may expiate the Faults committed againſt Matt. v. 26. Luke xii. 59.

XV. Character. God or our Neighbour; and she esteems herself infinitely happy, if she can but redeem a Part of her Debts, by getting the rest acquitted: Looking on the free Acquittance that is given her as great Gain, instead of complaining about what she is obliged to pay.

SECT. VII.

I. CHARITY alone consents with a full Resignation to the not finding in this our Place of Exile that Repose and Tranquillity, which she expects not to enjoy any where but in her true Country. She alone endureth as she ought the Troubles and Toils that are to be met in the way: She alone is well informed, that the Season of Afflictions and that of Comfort are divided; and that it is through Patience that we arrive at Happiness: That Man, since his Fall and his Banishment from the earthly Paradise, is no longer allowed to return to Innocence and the chaste Delights of his former and original State by a Path strewed with Flowers where he only works to busy himself, and where his constant Employment is to praise God and give him Thanks: That he must feel the Smart of the Thorns which are the Fruits of his Disobedience: That he cultivates an ungrateful and barren Soil, on which he himself has drawn down a Curse: That he is forced to crucify a criminal Flesh and its Desires, which he himself caused to rise against the Spirit: And that he is obliged to use all his Efforts, and incessantly to act contrary to his own Inclinations, in order to re-ascend where Righteousness resides, and whence he willingly has precipitated himself down.

II. Cha-

II. Charity alone makes him perſevere in this toilſom Taſk, by often repeating to him, that Joy and Trouble ſucceed one another, but never meet: *Vicibus diſpoſita res eſt:* That ceaſing to work and combat is renouncing Reſt for ever: That wiſhing to be content and comforted in this Life is preparing an eternal Woe and Deſpair to one's ſelf: That ſelling our Birth-right, to which the moſt magnificent Promiſes are annexed, and exchanging it for a momentary Satisfaction, is imitating the prophane *Eſau:* That deſiring to have our Comfort where the rich Glutton had his, and refuſing to be afflicted where *Lazarus* was afflicted, is preferring the Condition of the former to that of the latter. XV. Character. *Tertul.*

III. But above all ſhe makes us throughly ſenſible how dreadful theſe Words of *Abraham* are: *Son, remember that thou in thy Life-time receivedſt thy good Things, and likewiſe* Lazarus *evil Things; but now he is comforted, and thou art tormented:* She particularly inſiſts on this ſtrange Parallel of the good and bad Things of this Life with thoſe of the Life to come; and ſhe brings together again theſe two Men, (formerly ſo near each other, though ſo very different in Station:) That we may be taught how to judge rightly of the true Price of the Pains and vain Comforts of this Life, by the End to which *Lazarus* and the evil rich Man arrived at laſt. Luk. xvi. 25.

IV. It was indeed out of this View that Jeſus Chriſt placed *Lazarus* at the Gate of a rich Man who was clothed in Purple and fine Linen, and fared ſumptuouſly every Day; to whoſe Charge he laid no other Crime but his having lived careleſly and without Compaſſion for the Poor. From the ſame View, he placed near a Man ſo happy, according to our Notions, another who was poor,

Character. XV. full of Sores, overlooked and abandoned by every one, of whom Divine Providence seemed to take no manner of Notice, and who passed for the most unfortunate of Men. This Comparison seems to be the principal Object Jesus Christ had in View; and it is more fit than all our Reflections together, to make us quit the false Notions we entertain of good and bad Luck with regard to this Life.

V. We had not perhaps envied the Luxury and Voluptuousness of the rich Glutton; but would have looked with Horror on the Condition of *Lazarus*. Very few of us would have been in his Place. Very few, (had they been called to it by Providence,) would have been comforted in that excessive Misery, by a lively Hope that it would at last terminate in an happy Immortality. Very few, seeing that every thing was refused to them, even Crumbs, would have thought themselves used by God with great Distinction and as his dearest Children: Consequently very few would have had that patient and generous Charity which *endureth all Things*: That heroick Charity through which *Job*, made as full of Sores and as poor as *Lazarus*, from that wealthy and happy Man he was before, conquered Satan and became the Admiration of God himself.

SECT. VIII.

I. THIS illustrious Man was but the Type of Jesus Christ concealed in his own Humiliations and Sufferings, and who could not possibly again be known by the Jews represented by the Friends of *Job*; who judged him guilty, because he was unfortunate. But Charity has far more

more piercing Eyes than *Job*'s Friends or the Jews. She perceives invaluable Treasures and Grandeur in our Saviour's Cross. In that, she not only finds her Strength and Comfort, but also whatever may satisfy her Ambition; and she would look on herself as dishonoured, if she did not bear the Resemblance of him who did not disdain to be nailed to it for our sake; and if she should not imitate his infinite Patience and Obedience, by a constant Readiness to suffer any Thing, to please and shew her Fidelity to him. XV. Character.

II. She keeps her Eyes steadily fixed on the *Author and Finisher of our Faith, who for the Joy that was set before him endured the Cross, despising the Shame.* She is always mindful of *him that endured such Contradiction of Sinners against himself.* And instead of losing her Courage in the Pains she endures, she is inwardly grieved for her not finding any Opportunity to shed her Blood *in striving against Sin and Unrighteousness*; and in this to be perfectly like Jesus Christ, whose Image she must necessarily carry, to be certain of her own eternal Election, according to that of St. *Paul.* Those *whom he did foreknow, he also did predestinate to be conformed to the Image of his Son, that he might be the first-born among many Brethren.* Heb. xii. 2, 3. Rom. viii. 29.

III. This Glory reserved for the Elect is infinitely precious to Charity, who considers it as a Preference of the Christian above the Angel, who not having a Body can never imitate the Sufferings of Jesus Christ, and who assists at the Sacrifice of the Lamb as being the Spectator and the Adorer of him, but never as a Martyr or as a Victim, in the same Sense as Jesus Christ was.

XV. Character.

IV. God, through this Glory granted to Man after his Fall, ſeems to have put between the Sinner juſtified and purged of his Faults and the Angel, that kind of Equality which is between the Members of the ſame Body, ſome of which want no Ornaments or Dreſs, being of themſelves indowed with ſufficient Decency and Dignity; while others are clothed with Care and honourably decked, on account of their not having the ſame Beauty and Decency as the reſt. *Thoſe Members of the Body which we think to be leſs honourable, upon theſe we beſtow more abundant Honour, and our uncomely Parts have more abundant Comelineſs. For our comely Parts have no Need; but God has tempered the Body together, having given more abundant Honour to that Part which lacked.*

1 Cor. xii. 23, 24.

V. We make up but one and the ſame City with the celeſtial Spirits; we are together with them but one Family, of whom God is the Father. "Of whom the whole Family in Heaven and Earth is named." *Ex quo omnis paternitas in cælis & in terra nominatur.* We and they together have but one Head, even Jeſus Chriſt, and are conſequently but one and the ſame Body with them, and the Members one of another. Now, it was not proper, that in the Unity of one and the ſame Body there ſhould be ſo great an Inequality between the fallen Man and the faithful Angel. It was not expedient that the Man ſhould be obliged to be aſhamed of his Fall, without finding any thing that might ennoble his Penitence, and put him in a State of Equality with the Angels; by hindering any Diviſion and Schiſm from entering between them, ſo far as might make it dubious, to which of them the Advantage had been granted over the

* Familia, *or as* Eraſmus *tranſlates it:* à communi patre cognatio. Eph. iii. 15.

the other. Jesus Christ has found this infinitely wise Medium, in making the Glory of Martyrdom, which is granted to Man, parallel to the Glory of a perfect Innocence which is given to the Angel, by comforting Man concerning his Fall by his Sufferings, and by keeping the Angel in a constant Moderation from the Incapacity he is under of ever imitating the Sufferings of his Chief; leaving to Man, (though a Martyr,) an holy Jealousy of the Fidelity of the Angel, and to the Angel, (though always faithful,) an holy Emulation of the Patience of the Man crucified with Jesus Christ. *God has tempered the Body together*; having given more abundant Honour to that Part which lacked: That there should be no Schism in the Body; but that the Members should have the same Care one for another. XV. Character. 1 Cor. xii. 24, 25.

SECT. IX.

I. BESIDES the Glory which Charity finds in suffering for Jesus Christ's Sake, she also finds in it her Consolation, and something still more intimate and more affecting, which the Word *Consolation* could never come up to. For Love is not satisfied, (at least in this Life,) when it is only allowed to love. Its own Desires kindle and inflame it, and they in a Manner become its Torment, when they cannot have Vent; when they are kept imprisoned within the Heart, or faintly busied on Objects to them of little or no Concern. That Fire which inflamed St. *Ignatius* of *Antioch*, must have a Fewel worthy of itself: Wild Beasts, and the most cruel Tortures must be its Coolings and Comfort. His Impatience for dying for Jesus Christ, or rather his

XV. Character. Fear of losing that glorious Hope was his Torture: *Scribo vobis*, said he to the *Romans*, *amore captus moriendi. Non est in me ignis amans ullam aquam. Si quis (Deum meum) in se ipso possidet, intelligat quid volo, & compatiatur mihi.* Let those who conceive the Excess of my Pain pity me proportionably: Let them put themselves in my Place, and by their own Experience let them judge whether there is any other Means left to quench the Activity and Violence of the Fire that devours me, than that I be ground by the Teeth of wild Beasts, and may thus become a Bread worthy the Table of my divine Master. In vain would you attempt to comfort me on account of my being deprived of the Glory of Martyrdom, in pretending to offer me another Way of testifying my ardent Love to Jesus Christ. Such a Comfort is meer Water, and not a Fewel fit for kindling the Fire that consumes me. *Non est in me ignis amans ullam aquam. Si quis (Deum meum) in seipso possidet, intelligat quid volo, & compatiatur mihi.*

II. These lively and ardent Sentiments can only belong to a Charity so perfect as was that of St. *Ignatius*, and of many other Martyrs; to whom the longest and most cruel Tortures were Food and Refreshments. Nevertheless, it generally speaking holds true, that the Charity wherewith the Saints are animated in this Life, stands in need of suffering for Jesus Christ, for his Truth and Church, for the Service of our Neighbour, and for her own Consolation; that without this Trial, she is constantly uncertain of what she is or of what she can do: That she in her own Eyes appears fruitless and barren, when her own good Works cost her no Sacrifice: That she appears with less Confidence before our

Saviour's Preſence, when ſhe does not bring before him ſome new Stroke of his Reſemblance ; and that ſhe is in a manner humbled and aſhamed, when ſhe contemplates him nailed for our Sake to the Croſs, without ſhe has alſo had the Glory of approaching it, and of joining to this great Sacrifice ſome voluntary Victim that may receive the Influence and Merit of it. XV. Character.

III. For this Reaſon it is that St. *James*, ſpeaking to all Chriſtians without Diſtinction, exhorts them *to count it all Joy when they fall into divers Temptations.* " Omne gaudium exiſtimate." *Knowing*, ſays he, *that the Trial of your Faith worketh Patience. But let Patience* * *have her perfect Work, that ye may be perfect and intire, wanting nothing.* Charity is the Perfection of Patience, and the Perfection of Charity is to look on all Afflictions, but eſpecially on ſuch as are a Conſequence of Piety as the Subject of an extreme Joy. *We rejoice*, ſaid St. *Paul*, *in Hope of the Glory of the Children of God* ; *and not only ſo, but we glory in Tribulation alſo.* Jam. i. 2, 3, 4. * Opus perfectum habeat : *According to the* Greek : Ut ſitis, &c. Rom. v. 2, 3.

IV. This great Apoſtle put the Joy cauſed by the quickeſt Hope of immortal Glory in Competition with the Joy which Afflictions ought to give us. He gloried for his Sufferings, as he did on account of his being called to the Glory of the Children of God ; and, as I have juſt obſerved, he ſpoke thus in the Name of all thoſe who had believed in Jeſus Chriſt. Therefore it is no Wonder, when we hear him ſay of his own perſonal and peculiar Sufferings, that he has Complacency in them ; that he hugs himſelf for them, and therein finds all poſſible Delight, Eaſe, and Comfort. *I take Pleaſure*, ſays he, " Placeo " mihi," *in Infirmities, in Reproaches, in Neceſſities, in Perſecutions, in Diſtreſſes for Chriſt's Sake.* 2 Cor. xii. 10.

XV. Character.

V. But, had it not been for the ardent Love wherewith this great Apoſtle did burn for Jeſus Chriſt, what Attractions could Perſecutions and Reproaches have had upon him? Sure he never could have had any Pleaſure in the numberleſs Diſtreſſes and urgent Neceſſities under the Weight of which he ſeemed ready to ſink. None then but Charity is able to ſuffer in a Manner worthy of God; and conſequently none but ſhe *endureth all Things*. For ſhe needs no other Conſolation but that which ſhe draws from her own Stock. Her Love is ſufficient to make her fond of Suffering; and ſhould ſhe want Afflictions, ſhe would think herſelf void of Love.

SECT. X.

I. IT was then a Language not at all ſtrange to the firſt Chriſtians, in whom the Love of Jeſus Chriſt was ſo very quick and active, when the firſt of the Apoſtles addreſſed to them this Exhortation: *Think it not ſtrange concerning the fiery Trial which is to try you, as though ſome ſtrange Thing happened unto you: But rejoice in as much as you are Partakers of Chriſt's Sufferings, that when his Glory ſhall be revealed, ye may be glad alſo with exceeding Joy.* In preparing the Catecumens for Baptiſm, they alſo prepared them for Perſecutions and Martyrdom. They gave them as a firſt Foundation of their Inſtruction, that they ſhould be uſed as Chriſt himſelf had been; that they were not above the Maſter whoſe Diſciples they became; that they were not Chriſtians for this preſent Life, that is, for the Goods and Advantages that might be hoped for in it; that their Hope did ſolely regard the future Œconomy; that they ſhould live in Affliction

1 Pet. iv. 12, 13.

fliction and Tears, (as Jesus Christ had foretold them,) while the World should live in Joy: But that their Tears should be attended with a far superior Consolation, by the infallible Expectation of an infinite and eternal Joy. They were clearly told beforehand what Tribulations they were called to suffer in persevering in the Faith. And what Jesus Christ had himself told his Disciples, that they should be exposed to lose all they had, even their very Lives, in maintaining the precious Depositum they were intrusted with, was incessantly repeated to them. *I sent Timotheus unto you*, said St. *Paul* to the *Thessalonians*, *to establish you, and to comfort you concerning your Faith, that no Man should be moved by these Afflictions: For yourselves know, that we are appointed thereunto: For verily when we were with you, we told you before, that we should suffer Tribulation, even as it came to pass, and you know.* XV. Character. 1 Thes. iii. 2, 3, 4,

II. We are told nothing like this, when we are made to put on Jesus Christ in Baptism, because we receive that Sacrament at an Age wholly incapable of that Sort of Instruction, and because the Church is sometimes in Peace, under the Protection of Christian Princes: Yet are we not nevertheless baptized in the Death of Jesus Christ, in order to receive the Fruit and Impressions of it, and to bear his Resemblance. Nor do we less renounce Satan, the professed Enemy of the Saints, and their implacable Persecutor, till Death. To be tried and to suffer, is then to us a most unavoidable Necessity, though Sufferings and Trials be by Providence diversified a thousand Ways. But Charity is the only one that endures the Trial. She alone is capable of enduring all Things unto the End: *Charitas omnia suffert.*

XVI. Character.

The XVIth ARTICLE: Or, the XVIth CHARACTER of CHARITY.

Without Charity, nothing avails towards Salvation. Charity is the chief Benefit of the Sufferings and Death of Jesus Christ.

SECT. I.

I. ST. *Paul* begins with this Character of Charity, the Enumeration of all the other. But I thought it might appear more obvious, and in a stronger Light, after the Explanation of the preceding, and would be as the necessary Consequence of them all. For it is self-evident, that if it belongs in a peculiar and proper Manner to Charity to be patient, void of Envy, of Temerity, of Pride, of Ambition, of Self-love, of Anger, and of evil Thoughts and Suspicions: If she is altogether uncapable of approving Injustice; if she is the Love of Truth itself; if it is Charity that *beareth all Things*, that *believeth all Things*, that *hopeth all Things*, that *endureth all Things*; it is, I say, self-evident, that, if she performs all these Duties, and even is what only can duly fulfil them; (and were it not so we must attribute to her what would belong to many other Virtues, which we must rob as it were, to adorn her at their Expence) it is likewise most evident, that without Charity all is unavailing towards Salvation: And by clear and necessary Consequence it is also manifest, that Charity is the chief Benefit of the Sufferings and Death of Jesus Christ.

II. I shall chiefly insist on the last; that we may be apprised of the total Value of Charity: What

What ſhe did coſt Jeſus Chriſt for our ſake: By what Sufferings he has merited it for us: How impoſſible it was for Men ever to find any other Way to arrive at loving God as they ought, and how true it is, that, if Jeſus Chriſt had not humbled himſelf even ſo far as to aſſume our human Nature for our Sake, and if he had not been obedient even to the Death of the Croſs, we always ſhould have been incapable of loving and wholly unworthy of being loved by God. And this St. *Auſtin* ſays in the plaineſt and moſt expreſs Terms. *Jeſus*, ſays he, *non opus erat ut veniret, niſi propter Charitatem.* XVI. Character. *Auguſt. in epiſt. Joan. tr. 7.*

SECT. II.

I. ST. *Paul* gives us a full and complete Demonſtration of this Truth, by informing us in general that we are nothing without Charity, and that every Thing is unavailing without her; and by comparing her in particular with the moſt excellent Gifts not of the Synagogue but of Chriſtianity; all which he looks on as fruitleſs and barren if not attended with Charity. For ſhe of abſolute Neceſſity muſt be the chief Benefit of Jeſus Chriſt's Coming; ſince without her all is perfectly uſeleſs: Nay, the very Incarnation and Death of Jeſus Chriſt muſt neceſſarily be of no Uſe, if Charity be not the Fruit and Reſult of them.

II. And indeed would St. *Paul* have been much beholden to Jeſus Chriſt for having granted him the Gift of Languages and Prophecy; the Knowledge of Myſteries; unlimited Science; a Faith capable of removing Mountains; a Liberality that had made him poor to relieve thoſe that were ſo; a Courage proof even againſt Fire, and

XVI. Character. and a glorious Death in the midſt of Flames: If after all this the Apoſtle was forced to own that he was nothing; *Nihil Sum:* And that theſe numerous and glorious Gifts avail him nothing; *Nihil prodeſt:* Sure this Apoſtle ſo rich in Appearance, but in Reality ſo poor, ought at this rate to have gone and ſought out another Saviour: He ſhould have given and exchanged all the Goods he had received from him, for Charity that precious Jewel, that invaluable Pearl, that hidden Treaſure which would have been wanting to him. He ſhould not only have left Chriſtianity as he had already done the Synagogue; but alſo looked on his new Gains and Profits as ſo many Loſſes; and ſacrificed them all to buy the eſſential Gift he would have been Phil. iii. 8. without, and the Want of which would have rendered all the others perfectly uſeleſs to him.

III. Had either the Law or Nature been capable of becoming the Source of a chaſte and ſincere Love of God in us; Chriſt would have become incarnate without Neceſſity and ſuffered Death to no Purpoſe; that is, without any real Need: Becauſe ſuch a Love either juſtifies or is inſeparable from Juſtice and Righteouſneſs, in ruling Men's Deſires, and in referring all his Actions to God as their only End. The whole Outſide of Religion was preſcribed by the Law; and the Jew was perſuaded of God's being the Author of it. He believed all the Miracles that had been made uſe of to eſtabliſh it: He feared all its Menaces, and hoped for all its Promiſes: He was full of Zeal for its Defence; but he wanted Charity ſo long as he was barely a Jew and belonged only to the Synagogue: Whereby it is ſelf-evident, that ſince he had all Things except Charity, it was for the ſake of Charity alone that Jeſus Chriſt came into World. IV. It

IV. It is true, Religion deſtitute of Charity will be changed almoſt in every Thing, ſo ſoon as Charity ſhall become the Life and Spirit of it: But it is no leſs true, that if you take Charity from Religion, there is no Alteration neceſſarily to be made in Judaiſm; and that the Neceſſity of its Re-eſtabliſhment will conſequently follow. The Synagogue having in Plenty whatever can befit Slaves, and ſtanding in no need of being reformed ſo long as a ſervile Fear ſhall be thought ſufficient. *Jeſus enim non opus erat ut veniret niſi propter Charitatem.* XVI. Character.

V. This great Apoſtle had not left the Synagogue out of any Infidelity or Contempt. He looked indeed on Circumciſion, on the Law and the outward Righteouſneſs dependent on its Obſervances and Sacrifices, as Things of Divine Inſtitution, but alſo as on Things perfectly uſeleſs without the Knowledge of Jeſus Chriſt, which alone was capable of juſtifying thoſe who believed in him. If then it was true that Charity, which alone juſtifies the Sinner, was not the proper and genuine Effect of our Saviour's Croſs, the peculiar Gift he makes thoſe who hope in him, the diſtinguiſhing Privilege of his Covenant, and the Benefit of the Reconciliation he has merited for us: St. *Paul* who was no longer contented with the bare Juſtification of the Law, and even did not find true Juſtification in the Faith in Jeſus Chriſt, becauſe he did not find therein the Origin, the Principle and the Spring of Charity; St. *Paul*, I ſay, would have been obliged to have ſought in another Religion, not the Chriſtian, for the only Gift that was abſolutely neceſſary, and which alone can diſtinguiſh an eternal Religion from that which is but the Shadow and Type of it, and ſubſiſts but for a while.

XVI. Character. VI. For any Distinction among Men which only consists in an outward Profession of Piety, and can never reach beyond the Grave, can never be that which true Religion ought to establish among them. It must separate the Son from the Slave; the Heir from him who is disinherited; the Saint from the Unrighteous, and the Elect from the Reprobate. But it is Charity alone makes them distinguishable: And all, except Charity, may be in common among them. Of this St. *Paul* has just informed us; and St. *Austin* his Disciple never ceases to repeat the same Thing to us. *Dilectio sola*, says he, *discernit inter filios Dei & filios Diaboli.* Nothing is more opposite than these two Conditions; nothing more distant than these two Terms are: And yet it is Charity alone that gives the Distinction. The outward Marks or Characters of Christianity may be common to all: *All may take the Sign of the Cross on their Foreheads. They all may appear to consent in the publick Prayers, by answering* Amen. *They may sing with the Saints, and at unison sing* Hallelujah. *Baptism is for all. Churches are opened to all. All may contribute to the building of them. One single Thing may distinguish the Children of God from those of the Devil; and that Thing is Charity.* "*Non discernuntur* "*filii Dei a filiis Diaboli, nisi charitate.*" *An important Distinction*, adds the same Father, *a most essential Distinction! In vain would you have all the rest, if you should want Charity, without which all would be of no Use to you: Whereas on the other Hand, if you was but possessed of this great Gift, though all the rest should be wanting; you would have fulfilled the whole Law.* "*Mag-*
"*num judicium, magna discretio! quicquid vis*
"*habe,*

" *habe, hanc ſolam non habeas, nihil tibi prodeſt:* XVI.
" *Alia ſi non habeas, hoc habe et impleviſti legem.*" Character.

SECT. III.

I. BUT how comes it that Charity alone is able to put a real Diſtinction between two Men who both perform the very ſame Things, and in appearance with the ſame Zeal and Fervour? Why is one the Son of God on Account of his having Charity; while the other, though full of good Works, remains the Child of Satan becauſe he has it not? It is, ſays St. *Auſtin*, becauſe it is not the Works but the Heart alone that conſtitute this Difference, and becauſe we are not to expect the Root from the Branches, but the Branches from the Root. *We may*, ſays he, *nouriſh the poor out of a Motive of Charity: We may alſo do it out of Vanity, and from a Deſire of winning Men's Eſteem. Hoſpitality may be practiſed from theſe two different Motives. If we conſider the Actions only, we can never diſcern the inward and ſecret Principle of them. I even ſhall not ſcruple to affirm ſomewhat more than St.* Paul *did: We may give our Life out of Charity in confeſſing the Name of Jeſus Chriſt, and receive the Crown of Martyrdom: But we alſo may dye and ſuffer Martyrdom out of a Principle of Vanity.* " *Mori-*
" *tur Charitas, id eſt, homo habens Charitatem con-*
" *fitetur nomen Chriſti, ducit martyrium. Confite-*
" *tur & ſuperbia ducit martyrium.* The Flowers, and even the Fruits, may outwardly appear the ſame: But their Root within is very different. *Noli attendere quod floret foris, ſed quæ radix eſt interna.* If this be Cupidity, that is, Pride and Self-love, then the moſt ſhining Actions have but a meer

Aug. tr. 8. in Ep. Joan.

XVI. Character. a meer Outside without any Reality. But if Charity be the Root of them, all then is good; all is true: For it never can produce any Thing but what is so. *Radicata est cupiditas? Species potest esse bonorum factorum; verè opera bona esse non possunt: Radicata est Charitas? securus esto: Nihil mali producere potest.*

II. It is not then the Action we are to disapprove; since we are ordered to do it. We should certainly sin in not giving to the Poor, and by neglecting to practise Hospitality at such Times as it becomes necessary: In not confessing Jesus Christ, and in refusing to dye in the midst of Flames for his Sake. It is not the real, but the defective Part of these Actions we are to blame. It is not what they have but what they want that makes them vicious. They would be rendered perfect by the Addition of that. It is the same with regard to the Gifts of Languages and Prophecy, of the Knowledge of Mysteries, of a Faith able to remove Mountains. These Gifts are indeed most excellent and of the greatest Value. Their Original is from Heaven. It is the Holy Ghost that dispenses them to whomsoever he pleases, for the Edification of the Church: But on that very Account it is an enormous Crime to divert those Gifts from their true End, to sacrifice them to our Vanity, and to make them subservient to the promoting the Reign of Cupidity which they were according to their first Appointment intended to destroy; instead of trusting them in the Hands of Charity, on whom they are to depend, and who alone knows to what Uses they ought to be applied. *Per hunc amorem creatoris, benè quisque utitur creaturis: Sine hoc amore Creatoris, nullus quisquam benè utitur creaturis.*

Aug. Lib. 4. contr. Jul. c. 3.

III. Thus

III. Thus let such Gifts as are distinguished from Charity be ever so excellent, they cannot inform, us of the lawful Use we ought to make of them: And we not only misuse them, but we must infallibly do so; because they cannot reform the Heart in freeing it from Self-love, which is always predominant where Charity is not. Self-love, as has been proved in another Place, never yields to any but the Love of God: It can never excite Man to tower above himself. It has no other Effect or Tendency but to confine Man within the Limits of his Self-love, his Self-complacency, and his own Desires. Man wants that Kind of Love which informs him how to make a right Use of himself, and of his Love of himself. For that Love can neither be abolished or destroyed. It may be and must be moderated; but it necessarily subsists, and when it is alone it becomes Master where it ought not to be: It rests and relies on God's Gifts instead of giving him Thanks for them: It makes them serve to its own Glory, instead of referring them to that of God: It attributes them to itself when it is destitute of Knowledge; or is very glad to see others attribute them to it out of Mistake, when it is enlightened without being at the same time Righteous. XVI. Character. *Art.* 7.

IV. Thus it perverts all Things in diverting them from their true Course: And the more it is enriched by Variety of Gifts; the more it encreases the Disorder, by a constant Abuse of them. A single Gift which is now wanting would set every Thing to rights again, by applying each particular Gift to its proper Use: But this single Gift can never be made amends for by any other; because it essentially is the Love of Order and Justice. Do but add Charity to Faith, to Prophecy,

XVI. Character. phecy, to the Understanding of Mysteries, to Liberality, to Courage and Martyrdom, and all these are worthy of Recompence: Remove but Charity, and they all immediately fall back again into Confusion and Disorder. They all become needless and even criminal; not indeed by their Institution and Nature, but by the Abuse that is made of them: *Ipsa est quæ potest sufficere si cætera non sint*; says St. *Austin*, *Si autem sola desit, non prodest quicquid habitum fuerit.* Reduce, if you can, a Man to have no other Virtue but bare Charity; that is, a downright honest Heart; he shall nevertheless have, in this his general Indigence, whatever is necessary towards Righteousness and Salvation. On the other Hand, overload him with all imaginable Gifts and Advantages, that of Charity alone excepted, and you will leave him naked and in the utmost Poverty, by thus refusing him what alone can enable him to apply so many Riches to an holy Purpose. *Sola sufficit, si adsit: cætera omnia nihil prosunt, si sola charitas desit.*

Serm. 8. *intr. Hom.* 50.

Aug. ibid.

SECT. IV.

I. HENCE it happens, that People continue the Children of Satan, though they be endowed with the most sublime Gifts, which are so many Witnesses of the Truth of the Christian Religion, such as the Gift of Tongues, that of Prophecy, the Privilege of working Miracles, a perfect Indifference for all the temporal Advantages, and the Sacrifice of one's own Life for confessing of Jesus Christ. Because there are no Gifts, though ever so sublime, that can banish out of the Heart of Man what the Devil has conveyed therein; and because all this outward Magnificence and Pageantry, seemingly opposite to the Devil, does not hinder our continuing to bear a real

real Reſemblance to him, and our being in an intimate Correſpondence with his Spirit, in eſtabliſhing ourſelves, as he always does, the Center and the End of every Thing; in making every Thing refer to ourſelves; in pretending to make God and his Gifts ſubſervient to our own Glory; in refuſing to give him Thanks with a ſincere and profound Humility; in pretending to rival him; in even uſurping his Place, and ſtriving to become ourſelves the Objects of the Attention and Admiration of others rather than him. XVI. Character.

II. If then it were true, that Jeſus Chriſt had not eſtabliſhed a Religion of which Charity ſhould eſſentially be the Spirit and Life; or, which is the ſame Thing, if Charity was not the proper, the immediate and the peculiar Effect of his Death and Sufferings; he, at that Rate, would have eſtabliſhed a Religion not able to free Mankind from the Slavery of the Devil: And he had not put between the holy Family, (whereof he is become the Father) and the Seed of the Serpent, that irreconcilable Enmity which was to be for ever between them, according to this firſt moſt ſacred and auguſt Prophecy of his Incarnation. *And the Lord God ſaid unto the Serpent . . . I will put Enmity between thee and the Woman, and between thy Seed and her Seed.* For that Enmity which Jeſus Chriſt was to put between his Children and thoſe of the Devil, only conſiſts in an Oppoſition of Wills and Loves. Gen. iii. 15.

III. If Self-love has an equal Dominion in both theſe Families, there can be no Enmity between them: And that Enmity, if it is real, can never be the proper Work of Jeſus Chriſt; if he is not himſelf the Author of it, conformable to theſe expreſs Words: *I will put Enmity between thee*

XVI. Character. *and the Woman, and between thy Seed and her Seed.* It is he who like the Chief diffuſes Charity in the Hearts of his Children: As likewiſe the Devil, in his Quality of the Chief of Reprobates, infuſes Cupidity into the Hearts of all ſuch as are his Offſpring and Poſterity. It is Charity and Cupidity, that diſtinguiſh eſſentially the two Nations and Families; and the Enmity which Jeſus Chriſt has put, according to the Promiſe, between his Family and that of the Serpent, manifeſtly conſiſts in the Inſpiration of Charity the univerſal and implacable Enemy of Cupidity.

SECT. V.

I. JESUS Chriſt came into the World in order to eſtabliſh the ſincere and ſpiritual Worſhip due to God, of which all the outward Shew of Worſhip paid him by the Jews was but the Type and the Forerunner. He himſelf told it the *Samaritan* Woman, who was ſpeaking to him of the ſtanding Diſpute that was between the *Jews* and the *Samaritans*, about the Place where the Sacrifices were to be offered: *Woman*, ſaid he to her, *the Hour cometh when ye ſhall neither in this Mountain* (of *Gerizim*) *nor yet at Jeruſalem worſhip the Father. Ye worſhip ye know not what: We know what we worſhip, for Salvation is of the Jews. But the Hour cometh and now is, when the Worſhippers ſhall worſhip the Father in Spirit and in Truth.* The Worſhip here meant is certainly inward, ſpiritual and true. What then can it conſiſt in, if it be once ſeparated from all it might have in common with the Religion of the Jews, who believe and hope, who keep the Law and offer Sacrifices? In what Particular will it render to God an Adoration worthy

John iv. 21. and following.

of

of him? How will it be proportioned by Truth and Sincerity, with reſpect to God, conſidered as the ſupreme Truth and as the Judge of the moſt ſecret Affections of the Heart and Soul: Since he is the eternal Spirit itſelf to whom nothing can poſſibly be unknown? Is it then through Fear that we can worſhip him in the Manner he is both willing to be, and worthy of being worſhipped? Shall we try to impoſe on him in offering every Thing to him except our Hearts? Shall we aboliſh the outward Sacrifices, without re-placing them with what they were the Types of; *viz.* the Holocauſt of the whole Man, and chiefly of his Will and Deſires? Shall we then conſent, that the Fire which came down from Heaven, and was therefore perpetually to burn on the Altar, be extinguiſhed and become of no Uſe; without kindling in our Hearts the Fire of Charity, of which it only was the Image and the Type? It is no way poſſible to mark out any one Particular in which God has been truly worſhipped ſince Jeſus Chriſt, or how he has found by his Son thoſe true Worſhippers he looked for; if we once refuſe to own, that it is thro' Love alone that God can be truly worſhipped; and that the Worſhip which Charity pays him in preferring him to every Thing, in ſacrificing and referring every Thing to him, is the only Adoration worthy of his infinite Majeſty. XVI. Character.

II. Piety, ſays St. *Auſtin*, is our Worſhip of God; for Piety conſiſts in adoring him: But he never can be truly adored but through Love. *Pietas Dei cultus eſt. Non colitur ille niſi amando.* Love alone ſubdues the Heart, and it is on the Heart that all the reſt depends. All ſubmits to the Heart. It is the Heart that reigns: From the Heart proceed all Orders and Commands: *Aug. Ep.* 19.

XVI. Character. All Designs as well as all Actions are referred to and correspond with the Heart. Therefore when the Heart does not worship, nothing worships, or at least can do so without Hypocrisy. It is in vain that Man kneels or burns Incense. Notwithstanding his humble Posture and Genuflexion he is still on his Legs; he keeps his Empire over himself and all that is his, when his Heart does not love, be the Majesty and Goodness, which he thus does not love, ever so great.

III. As we really adore whatever we love as our true Felicity; it evidently follows, that we refuse to adore what we refuse to love, even though the *Summum bonum. Hoc colitur quod diligitur*, says St. *Austin*; and it is for that Reason, continues the same Father, that we are bound to love God above all Things: Because God being infinitely raised above all Things both in Dignity and Goodness, we owe him such a supreme Worship as can fit him alone; and because this supreme Worship can be nothing but a Love that prefers him before all. *Unde quia Deus rebus omnibus major aut melior invenitur, plus omnibus diligendus est ut colatur.*

Aug. in Ps. lxxviii.

IV. What then can be the Worship Jesus Christ has taught us to render to God, if he did not make the Precept of Loving the chief and essential Point of Religion and Piety? What has he taught us that is useful and salutary, if he did not teach us to love? In what Point can he have made us more religious, if he has left us in an Indifference and even a Disgust with regard to the supreme Good? If he has barely exhorted us to love it, and even left so indispensible and so essential a Duty to our Choice? If he has permitted us to look upon this Obligation as a burdensome Yoke? If he has limited the Observance of it to

any

any remote Seaſon? If he has left us floating and uncertain between our Self-love and the ſupreme Love due to God, without pouring thro' Grace into our Hearts all the Sentiments of Charity? XVI. Character.

V. What then could we reply, if one ſhould aſk us what Benefit we have reaped from the new Covenant, and in what Reſpect we are more faithful Worſhippers of God than were the Jews, from whom we have ſeparated ourſelves? No doubt but they would aſk us this Queſtion: "What is "the true Worſhip of God, the only one wor- "thy of him, if not Love?" *Quis cultus ejus, niſi amor ejus?* What real Diſtinction can there be between you and idolatrous Nations; ſince your Self-love retains all the Idols that are the Objects of its Paſſions, and is itſelf the moſt criminal of Idols, and the Source of all thoſe which have been invented by the Heathens? There is no ſincere Adoration, (they would doubtleſs ſay,) no true Religion without a Love that ſubdues the Heart; no Worſhip whatever worthy of God and fit for him alone, but a Love that devotes all manner of Deſires and Actions to him. And if Jeſus Chriſt in whom you believe has not eſtabliſhed his Goſpel on this ſole Foundation; or if he has been contented with barely ordering you to love, without granting you the Thing he commanded; in the firſt of theſe Caſes he has omitted what was eſſential, and in the ſecond he has left you under the Rule of your Self-love, which remains abſolute Maſter ſo long as it is but barely invited to reſign that Title: *Hic eſt Dei cultus, hæc vera religio, hæc tantum Deo debita ſervitus.* *Aug. Lib. 12. de Trin. c. 4.* *Aug. Lib. 10. de Civit. Dei.*

XVI. Character.

SECT. VI.

I. IT cannot be denied, but that Jesus Christ came to make us righteous, and to reform our Manners that were corrupt and faulty. He consequently came to reform our Love; for good and bad Manners absolutely depend on the Love which is the Principle of them. *Nec faciunt bonos vel malos mores, nisi boni vel mali amores.* We may be at once well instructed, full of Knowledge, and nevertheless very unjust: For Thoughts and Reflexions can never mend the Heart. The most sublime Philosophy, if it consist of Arguments only, may subsist and sympathize with the most shameful Passions. Consequently, Jesus Christ has not reformed Man, if he has not reformed his Heart: And it is no less certain, that he has not mended his Heart, if he has not freed it from the unjust and corrupt Love that possessed it, in inspiring it with another Love not only more pure but also more ardent than the former. *Mores nostri non ex eo quod quisque novit, sed ex eo quod diligit, dijudicari solent.* These are the Words of St. *Austin*. But his Authority is not necessary for the maintaining a Truth agreed upon by all the World.

Aug. Ep. 52. ad Maced.

Aug. ibid.

II. We cannot be said to know Men, when we only know them by their Parts or Wit. Whenever we trust them, it is never on account either of their speaking or writing well. So long as their Heart is a Mystery, they remain unknown and concealed with regard to us. It is only from the Knowledge of the Goodness, Uprightness and Fidelity of their Heart, that we begin to be informed of what they are. For this of St. *Austin*, (*viz.* That whatever we are, we are that in our Heart,)

Heart,) holds very true; and it is impossible to give any good Definition of a Man, or to point out his true and personal Character from his Profession, Art or Education and Learning: Whereas we give an infallible Definition of him, by mentioning his Virtue and inward Uprightness, when we have solid Proofs of them. XVI. Character.

III. Jesus Christ must needs then have changed the Hearts of his true Disciples, if he has rendered them good: And he must likewise have changed their Affections and Love, if he has changed their Hearts. For the Love of Justice and Truth is the only way for us to become good. *Quis bonus, nisi diligendo, efficietur?* And it is impossible to become virtuous otherwise than through such a Love as has these two Characters; *viz.* that of loving what we must love, and again of loving it as it deserves to be loved: *Virtus non est nisi diligere quod diligendum est.* *Aug. tr. 87. in. Joan.* *Aug. Ep. 52. ad Maced.*

IV. Wherein then should the Virtue of Christians consist, if they loved what they ought not to love; or if they should love the supreme Justice and the infinite Goodness less than themselves, than their own Satisfaction or than what predominates in the bottom of their Hearts? In what Respect would Jesus Christ have rendered them more virtuous than the rest of Men, if he had left them in a perfect Indifference as to Virtue, and even under an Hatred for the sole Good which she is bound to love? Scripture, says St. *Austin*, forbids nothing but Cupidity, and commands nothing but Charity. *Non præcipit nisi charitatem, nec culpat nisi cupiditatem.* And really the Thing may be reduced to these two essential Points; because all the others relate to them; and it is for the same Reason that St. *Paul* assures us, that Charity *is the fulfilling of the* *Aug. Lib. 13. de Doctr. Christ. c. 10.*

XVI. *Law* *. Jesus Christ must needs then have delivered us from the Tyranny of Cupidity, and subdued us to the lovely Yoke of Charity; he cannot have accomplished the Scriptures with regard to us, if he has permitted the only Evil they condemn to subsist within us, and denied us the only Good which they recommend.

Character.

* *Plenitudo legis est dilectio.* Rom. xiii. 10.

V. We are after his Death and Sufferings still in the Condemnation and Death wherein he found us; because he has not raised us through his Love from this our Sepulchre: And it it written, that *he that loveth not, abideth in Death.* It is true, the Apostle in this Place speaks of those who love not their Brethren, that is, their Neighbour: But if we are dead when we love not our Brethren, shall we be alive when we love not God? Is then the Precept of loving him who is our equal of greater Importance and more indispensible than that of loving the supreme Goodness, which gave us our very Being, and saved us through Jesus Christ? Is not the Love of our Neighbour one Part and one Ray of that we owe to God? And how can we desire that God may be the only Good of our Neighbour and the sole Object of his Desires? In what shall our Love for our Neighbour consist, if we are ourselves in a quite contrary Disposition towards God, and if he is not the chief Object of our love?

1 John iii. 14.

SECT. VII.

I. IT is not by Virtue of any new Law which might well never have been established, that we are to love God above all Things. This Law is the Basis of the natural Law: It is both indispensible and eternal; and God himself, as great and omnipotent as he is, can neither suspend or change

change the Obligation of it; becauſe he himſelf is eſſential Order and the primitive Juſtice; and becauſe he is not capable of renouncing himſelf, in aboliſhing a Duty whereof he neceſſarily is both the Rule and the Source. *God abideth faithful*; *he cannot deny himſelf.* It muſt then be owned, that Jeſus Chriſt who came to fulfil the Law given by *Moſes*, and who did it with ſo ſtrict an Exactneſs that he has not even omitted one ſingle Point or Jot of it, would have left the Law of Nature unaccompliſhed, (even in the moſt eſſential Point,) had he not inſpired Man with a predominating Love of God, or what is ſtill more ſtrange, if he had diſcharged him of that Duty, and permitted him to overthrow all natural Order, in preferring his Paſſions and his Fondneſs for created Beings to God himſelf. XVI. Character. 2 Tim. ii. 13.

II. The eternal Law, ſays St. *Auſtin*, which is nothing elſe but Reaſon itſelf and the Wiſdom of God and his Will conſidered as the ſtanding Rule of all our Duties, conſiſts in commanding that the natural Order be exactly and ſtrictly obſerved, and in forbidding its being violated. *Lex æterna eſt ratio divina, vel voluntas Dei, ordinem naturalem conſervari jubens, & perturbari vetans.* But this natural Order, ſo ſtrictly and ſo ſeverely injoined by the eternal Law, is no other than the Order of Love itſelf, that is, the Order which muſt aſſign to all the Objects we love their proper and natural Ranks, in never allowing us more than a bare Uſe of the temporal Goods, and in even ordering us to refer that very Uſe to the eternal Goods which are the End of them. *Quidquid in uſu Temporalium rationabiliter facimus, æternorum adipiſcendorum amore faciamus, per iſta tranſeuntes, illis inhærentes.* *Aug. lib. 22. Cont. Fauſt. c. 21.* *Aug. lib. 12. de Trin. c. 13.*

III. It is this Order which Jeſus Chriſt has reſtored, in teaching us barely how to uſe what

XVI. Character. passes away, and to seek our true Rest in God alone: But he did so and taught it us not by meer outward Discourses, or by such Lights as only clear the Understanding, or by inward and secret Invitations which do not mend the Heart at bottom; but the very Infusion of that holy Love that takes us from the Love of ourselves and of other Creatures to unite us to God, and to refer to him all that we either have, or are, or do: So that we may be able to say to him with St. *Austin*, "My Groanings are my Testimonies unto thee, "O my God! that I am disagreeable to myself, "and that on the contrary I find my Delight in "thy Light and Beauty: That thou art the sole "Object of my Love and Desires, and that in "Consequence of that Love I am ashamed of "and renounce myself, in order to give myself "up to thy Love, and never to desire to please "either thee or myself any otherwise than through "thy own Gifts, and for thine Honour and Glo- "ry." *Nunc quod gemitus meus testis est displicere me mihi, tu refulges, & places, & amaris, & desideraris, ut erubescam de me, & abjiciam me, atque eligam te: & nec tibi nec mihi placeam nisi de te.* *Aug. Lib. 10. Conf. c. 2. n. 1.*

SECT. VIII.

I. IT is chiefly in this departing from ourselves, and in that chaste Union with God here spoken of by St. *Austin*, that true Charity consists. For her proper Effect is to refer to God whatever we receive from him; or rather, she is herself that kind of Reference which preserves to God all his Gifts, and hinders Man from perverting them through Pride, or from holding them in Unrighteousness through Ingratitude: *Ut abjiciam me & diligam te: & nec tibi nec mihi placeam nisi*

niſi de te. The leaſt Dawning of this ſo pure, ſo faithful, ſo humble, and ſo grateful Love, is the beginning of Charity: For theſe are only two different Names for the ſame Thing; and in the Stile of the Scripture and of the Fathers, which ought to be the Pattern of ours, every Motion of Love towards God, when it is pure and ſincere, is a Motion of Charity. She is ſometimes complete and prevalent, and ſometimes imperfect: But when ſhe is even weak and in her Infant-State, ſhe has all the Truth and Genuineneſs of her Exiſtence, tho' ſhe has not all the Value or the Weight of a greater Share of it. For the very ſmalleſt Particle of Gold has all the eſſential Qualities of that Metal, though it cannot be ſo valuable as a much weightier Maſs of the ſame. XVI. Character.

II. Let Charity be ſuppoſed to be reduced ever ſo low, yet can none but God produce her within our Hearts: Nor does he therein form it on any Account but that of Jeſus Chriſt's Sufferings, who made us the Children of God, in obtaining for us through his Death and Paſſion the Grace of loving him as our Father, of ſerving and obeying him out of pure Love, and of ſacrificing to him whatever he ſhall be pleaſed to require of us as a Teſtimony of our Love towards him.

SECT. IX.

I. WE ſhould then to no manner of Purpoſe cheriſh and be taken up with the Thoughts of Jeſus Chriſt's Sufferings, and in vain endeavour to ſearch and dive into the Myſteries of them, if we were ignorant of the grand Motive that made him endure them: If we were ungrateful and ſo far blind as to attribute the Original of the Charity poured into our Hearts to any

XVI. Character. any other Cauſe; or were we even ſo impious as to think, that the very Sufferings of Jeſus Chriſt have obtained for us the ſhameful, the odious Privilege of diſpenſing with the Love of him who gave himſelf for our Sakes, or with that of his Father who loved us ſo far as to ſacrifice his only Son for us.

II. We muſt, in contemplating on each of the Myſteries of our Saviour's Sufferings, aſk ourſelves the Motive and Reaſon of it. We muſt look on all thoſe Myſteries as the Price with which he acquired Charity for us. We muſt, on ſeeing how dear it coſt him, fully convince ourſelves, that none but a God crucified for Sinners was capable of obtaining for them the Adoption of Children, in meriting for them alſo the Spirit and the Heart of Children. In ſhort, we muſt fully perſuade ourſelves, that to ſuppoſe that there is any way of Salvation left other than Charity, and to aſcribe to Charity any Original with regard to us, other than the Croſs itſelf of Jeſus Chriſt, is to renounce the new Covenant which he has ſealed with his own Blood, and to look on all his Toils and Works as ſuperfluous and needleſs.

SECT. X.

I. HAPPY are they, who can ſay with St. *Auſtin:* "O my God! I know I love "thee; I know it without the leaſt Mixture of "Doubt, and of this my own Conſcience is my "poſitive Witneſs. Thy penetrating Word has "pierced my Heart through: There it has kind-"led thy Love for ever." *Non dubiâ ſed certâ conſcientiâ amo te. Percuſſiſti cor meum verbo tuo & amavi te.* Happy they, who already full of Love have no other Deſire but that of loving ſtill more;

Aug. Lib. 13. Conf. c. 6. n. 1.

more; who offer to God this precious Gift, to the End that he may preſerve and encreaſe it more and more: Who in Proportion as their Thirſt is quenched with this ſalutary Water which ſprings up into its own Well, even into everlaſting Life, feel their Thirſt encreaſing more and more, and offer their own Heart to God as a dry Ground longing after the heavenly Dews, and the firſt Fruits of Charity as tender Graſs that cannot ſubſiſt if not perpetually watered. "Give me what "I love, ſaid St. *Auſtin* to God, mixing the moſt "earneſt Thankſgivings with fervent Prayer, "O! give me what I love: For I certainly do "love, and it is thou who haſt inſpired me with "that tender Sentiment. O Lord! never aban- "don thy own Gifts, nor do thou deſpiſe my "dawning Love. It is like the tender Graſs, "which would infallibly fade if not continually "watered:" *Da quod amo: Amo enim, & hoc tu dediſti: Nec dona tua deſeras, nec herbam tuam ſpernas ſitientem.* XVI. Character.

II. All have not received a Love ſo full of Confidence and Humility at once: All are not appriſed how to love, pray and give Thanks as St. *Auſtin* did. But yet it is a great Point gained, to begin to open one's Heart to Charity. Such a Seed, though ſmall and weak in its Original, may poſſibly grow up to a large Tree. The eſſential and chief Point is to receive this precious Seed and hide it in one's Heart, there to make it take a deep Root, in order to cheriſh and make it grow. To be deprived of it is the higheſt Degree of Miſfortune, but its firſt Fruits are infinitely hopeful; they promiſe every thing, provided we are extremely attentive in removing whatever might extinguiſh this precious Spark. Burn then with the Fire of Charity ye that have received much,

and

XVI. Character. and with all your Might endeavour to enflame the whole World, if poſſible, with the ſame Ardor. And you who only feel the firſt Dawnings of it, be preſſing and fervent in praying God to make them every Inſtant become more ſtrong and lively: *Ardete igne charitatis: Calidus frigidum accendat; & qui parum ardet, optet augmentum.*

Aug. Serm. 87. de Div.

SECT. XI.

I. THERE are always in the Church Men full of a ſincere and generous Charity, conſtantly ready to ſacrifice and ſuffer every Thing; and theſe great Examples will always be to others, not only a very efficacious Incitement to imitate them; but alſo a very preſſing Motive to hope for the ſame Favour from God's Grace and Mercy. For, (as St. *Auſtin* remarked, and as the whole World has experienced,) "Theſe "Examples excite and as it were joy the Heart, "leſt it ſhould fall aſleep in a ſort of Deſpair; "looking on as impoſſible what it has not ex- "perienced yet: And that it may, on the con- "trary, be awakened from its Lethargy by the "Dawning of Love and Confidence in God's "Mercy, and in the Suavity of his Grace, which "gives Strength to the Weak and to thoſe who "were taught by it how to know their own De- "bility, and to hope that it will be their Reme- "dy." *Excitant cor ne dormiat in deſperatione, & dicat, non poſſum: Sed evigilet in amore miſericordiæ tuæ, & dulcedine gratiæ tuæ; quâ potens eſt omnis infirmus, qui ſibi per ipſam fit conſcius infirmitatis ſuæ.*

Aug. Lib. 10. Conf. c. 3. n. 2.

II. Thoſe who love much neither found in their own Strength the Source of ſo pure a Love, nor exhauſted that from which they received it.

Others may drink both with and after them at that divine Source, without any Apprehenſion of diminiſhing it, without fearing that the Paſſage to it ſhould ever be ſhut up; ſince all Scriptures conſpire to invite us to go and quench our Thirſt there; and Jeſus Chriſt himſelf cries aloud to us: *If any Man thirſt, let him come unto me and drink ... Out of his Belly ſhall flow Rivers of living Water.* But under theſe emblematic Expreſſions he marked out the abundant Effuſion of the Holy Ghoſt, which was to be the Reward of his Sufferings and Death. And it is that Divine Spirit which is the Source of Charity. There is a Well of living Water that ſprings into everlaſting Life. There is a burning Fire that melts the Ice of our Hearts, and which Jeſus Chriſt came to kindle in his Church. *I am come,* ſays he, *to ſend Fire on the Earth; and what will I, if it be already kindled?* We then fulfil his Deſire, when we pray him to kindle in us that Fire wherewith he would fain ſee the whole Earth enflamed; and we may imitate the Confidence of St. *Auſtin*, in ſaying as he did: "O! thou always burning Love, that art never "extinguiſhed! O Charity, my own God! "Inflame me with thy Ardor, with that Love "whereof thou art the Source." *O Amor, qui ſemper ardes, & nunquam extingueris! Charitas, Deus meus, accende me.*

XVI. Character.

John vii. 37, 38.

Luke xii. 49.

SECT. XII.

I. LET us only take Care never to be deceived by a falſe Appearance: Let us never miſconſtrue an indeed ſweet and tender, but withal a weak and faint Senſe of Love, for the Extaſies and Trances of an ardent Charity, for that devouring Fire the greateſt Enemy to Self-love,

XVI. Character. love, to a deceitful Security, to a dull unactive Insensibility, to a timorous Prudence that is fond of none but easy Duties, but Duties consistent with Independence and Tranquillity, which are the dearest Objects of Cupidity when she cannot reach at higher. That Fire which Jesus Christ is come to spread over the whole Earth, carries with it the Character of God himself, who in the Scripture stiles himself, *a consuming Fire, and a jealous God. Deus tuus ignis consumens est, Deus æmulator.* The Fire of Charity cannot suffer any Partaker, Partner or Rival. It must be the absolute and sole Master of the Heart, and it can never suffer, that its Kingdom should be divided. It burns and consumes away whatever is strange and whatever alters the Purity of our Love. As it is sent by Jesus Christ, it recals us to him again; and as it is the Benefit of his Death and Sufferings, it is necessarily knit with the Desire of imitating and of bearing the Stamp and Image of them.

Deut. iv. 24.

II. These Characters have been marked out in a very particular and extensive Manner, that there should be no room left for Seduction, an Evil much more common than is generally thought. It is what oftentimes deceives unattentive People, who substitute a vain Phantom of the Love of God to the Truth and perfect Sanctity of it. But nothing but the blessed Presence of Charity is able to make such an Illusion to vanish. So long as we are without it we are liable to many Errors; and so long as we have not as yet received from God that Gold that has been tried by Fire, (as Jesus Christ stiles it in the Revelations) we are tempted to think ourselves rich and *increased with Goods*, while we are *wretched, and miserable, and poor, and blind, and reduced to a shameful Nakedness.*

Revel. iii. 17, 18.

F I N I S.

A NEW

TRANSLATION

OF THE

ARCHBISHOP of *CAMBRAY*'s

[François de Salignac Fenelon.

DIRECTIONS

FOR THE

CONSCIENCE of a KING.

To which are subjoined

Two Supplements of the same Author, never before translated into *English*. The first upon the Nature of Offensive and Defensive Leagues; and the second upon other political Matters.

And now ye Kings understand; be instructed ye that judge the Earth. Psal. ii. 10.

LONDON:

Printed for M. COOPER, at the *Globe* in *Paternoster Row*; and sold at all the Pamphlet-Shops. M DCC LI.

[Price One Shilling.]

Advertiſement by the Publiſher.

THIS *ſmall, tho' excellent Work, was not compoſed with an Intent of having it publiſhed, but ſimply in Manuſcript to be of ſome Service, towards the private Inſtruction of a very great Prince, as well as the* Telemachus *of the ſame Author; for which 'tis known the Public is indebted to the happy Fraud of an* * *unfaithful Domeſtic; and in all probability* theſe Directions *have been brought to Light the ſame Way. The Copy from which this Work was firſt printed, came out of the* Hôtel de Beauvillier. *By the Peruſal of it, it will be found conducive not only to the public Good, but alſo by far more excellent than* any Inſtitutions *compoſed on this Subject. For among thoſe that we ſee handed about, ſome are either too long or too ſhort, or too plain, or too dry, or above the Capacity of young Perſons, or ſtuffed with too much Divinity and Philoſophy; whereas the whole Aim of this tends to enforce ſound Politics*

* See Monſieur *Ramſey*'s Hiſtory of the Life of the rchbiſhop of *Cambray*.

tics, and a wise Administration, judiciously conceived, and expressed with as much Perspicuity as Energy : In a Word, it may be said, that this great Author has handled this Matter solidly, and that he alone * has laid the Axe to the Root of the Tree.

* Matthew iii. 10.

DIREC-

DIRECTIONS

FOR

The Conſcience of a KING.

COMPOSED

For the INSTRUCTION

OF

LEWIS of *FRANCE*, Duke of *BURGUNDY* *.

The INTRODUCTION.

NO Perſon wiſhes more heartily than I do, My Lord, that you ſhould be placed at a Diſtance, and a Stranger to the Perils inſeparable from Royalty. I wiſh ſo through the ardent Zeal I harbour in my Breaſt for the Preſerva-

B tion

* *Grandſon of* LEWIS XIV. *King of* France *and* Navarre, *Born at* Verſailles, *the 6th of* Auguſt 1682, *and Died the 20th,* Dauphin *of the Houſe of* France, *at* Mar[illegible], *the 18th of* February 1712.

tion of the ſacred Perſon of the King, ſo neceſſary to his Kingdom, and for that of My Lord, the *Dauphin* ; † I wiſh ſo for the Welfare of the State; I wiſh ſo for your own ; for one of the greateſt Misfortunes that could befall you, would be to commence a Maſter of others, eſpecially in an Age wherein you are as yet but little ſo of yourſelf : However it will not be amiſs to prepare you againſt the Dangers of a State, from which I beſeech God to preſerve you all your Life-time. The beſt way to make a Prince who fears God, and loves Religion, acquainted with that State, is to make an *Examination of Conſcience* for him upon the Duties of Royalty : And this is what I ſhall here ſtrive to acquit myſelf of.

DIRECTION I.

HAVE you a juſt Knowledge of all the Truths of Chriſtianity? You will be judged upon the Goſpel as well as the leaſt of your Subjects. Do you ſtudy your Duties in that Divine Law? Would you allow a Magiſtrate to judge conſtantly the People in your behalf, without being acquainted with your Laws and Ordonnances that ſhould be the Rule of his Deciſions? And do you hope that God will hold you guiltleſs for being ignorant of his Law, purſuant to which he

† LEWIS *of* France, *Son of* LEWIS xiv. *Born at* Fontainbleau, *the* 1*ſt of* November 1661, *and departed this Life at* Meudon, *the* 14*th of* April 1711.

he wills you ſhould live and govern his People? Do you read the Goſpel without Curioſity, with an humble Docility, in a Spirit of Practice, and do you riſe up againſt yourſelf, to condemn yourſelf in all the things that this Law ſhall cenſure in your Conduct?

DIRECTION II.

HAVE you ever fancied that the Goſpel ſhould not be the Rule of Kings, becauſe it is that of their Subjects; that Politics diſpenſe with Kings, from being humble, juſt, ſincere, moderate, compaſſionate, and ready to forgive Injuries? Has not ſome baſe and corrupt Flatterer told you, and was not it a Pleaſure to you to believe him, that Kings ſhould conduct themſelves with regard to their States, by certain Maxims of Haughtineſs, Inflexibility, Diſſimulation, and ſo place themſelves in a ſuperior Degree to the common Rules of Juſtice and Humanity.

DIRECTION III.

HAVE not you ſought for amongſt all kinds of Counſellors, thoſe who ſhewed the greateſt Readineſs to flatter you in your Maxims of Ambition, Vanity, Arrogance, Softneſs and Artifice? Have not you experienced ſome Reluctancy in believing reſolute and diſintereſted Men, who neither deſiring any thing from you, nor ſuffering them-

ſelves to be dazzled by your Grandeur, might have laid before you with Reſpect all your Truths, and might have contradicted you, with an Intent of keeping you from making a falſe Step?

DIRECTION IV.

HAS not it been the ſecret Joy of your Heart, to ſhut your Eyes againſt the Good, which you had no Inclination to do, becauſe it would have coſt you too much to put it in Practice; and have not you been in queſt of Reaſons to excuſe what is bad, to which your Will would fain induce you?

DIRECTION V.

HAVE not you been remiſs in Prayer, by which you might know the Will of God? Have you ſought for in Prayer Grace to reap an Advantage from your Reading? If you have neglected Praying, you have made yourſelf culpable of all the Ignorance you have lived in, which the Spirit of Prayer could have reſcued you from. It is of no Significancy to read eternal Truths, unleſs Prayer at the ſame time is offered up, to obtain the Gift of underſtanding them well. Having not prayed well, you deſerved the Darkneſs wherein God has left you with regard to the Amendment of your Faults, and the accompliſhing of your Duty. Thus Remiſneſs, Tepidity, and voluntary Diſtraction

traction in Prayer, which usually are held for the slightest of Faults, become notwithstanding, the true Source of Ignorance, and fatal Blindness which the generality of Princes live in.

DIRECTION VI.

HAVE you made Choice of for your Council of Conscience, the most pious, the most resolute, and the most enlightned Men, as the best Generals are sought for to command during a War, and the best Physicians in Sickness? Have you made this Council of Conscience to consist of several, that one might preserve you from the Preventions of another, because every Man, howsoever upright and ingenious, is always capable of Prevention? Have you given this Council an intire Liberty, to discover unto you, without palliating Matters with an agreeable Out-side, the whole Extent of the Obligations of your Conscience?

DIRECTION VII.

HAVE you made it your Business to instruct yourself in the Laws and Customs of your Kingdom? The King is the first Judge of his State. 'Tis he who enacts Laws. 'Tis he who interpretes them when there is Occasion for it. 'Tis he who judges often in his Council pursuant to the Laws he has established, or found already established before his Reign. 'Tis he who should be

be the moving Spring of all other Judges. In a Word, 'tis his Buſineſs in War to be at the Head of his Armies; and as the making of War ſhould be always accompanied with a ſenſible Regret, as it ſhould be carried on with all poſſible Expedition, and thro' the View of a laſting Peace; it follows that the Buſineſs of commanding Armies is only a tranſitory Function, forced and melancholy with regard to good Kings, whereas that of judging People, and having a watchful Eye over all Judges, is their natural Function, eſſential ordinary and inſeparable from Royalty. To judge well, is to judge according to the Laws. To judge according to the Laws, they ſhould be known. Do you know them; and are you in a condition to ſet aright the Judges who are ignorant of them? Are you ſufficiently verſed in the Principles of the Law, to acquit yourſelf readily when an Affair is brought before you? Are you capable of diſcerning among your Counſellors thoſe who flatter you, and thoſe who flatter you not; thoſe who are guided ſcrupulouſly by Rules, and thoſe who would fain arbitarily adjuſt them to their own Caprice? Say not that you follow the plurality of Voices, for it ſometimes happens that Voices are divided in your Council, and then your Opinion is to be the deciſive; beſides you act not there as the ſimple Preſident of a Company, you are there in Quality of the only true Judge. Your Counſellors of State, or Miniſters, are but ſimple Conſultors. 'Tis you alone who decideſt effectually. The Voice of one experienced honeſt Man, ſhould often be preferred to that of ten fearful, weak, or ſelfiſh, and corrupt Judges. 'Tis the weighing well of the Caſe, and not the ſumming up of Voices, that ſhould have the greater Attention paid it.

DI-

DIRECTION VIII.

HAVE you ſtudied the true Form of Government of your Kingdom? Is not it ſufficient to know the Laws that regulate the Property of Lands, and other Poſſeſſions among private Perſons? This is undoubtedly the leaſt Part of Juſtice. The Queſtion regards that part of Juſtice which you ſhould obſerve between your Nation and you, between you and your Neighbours. Have you ſtudied ſeriouſly what goes under the Name *of the Right of Nations*, a Right, of which to be ignorant, is ſo much the leſs excuſable in a King, as it ſhould be the ſtanding Rule of his Conduct in his moſt important Duties, and as this Right is reduced to the moſt evident Principles of natural Right, equally comprehending within its Verge all Mankind? Have you ſtudied the fundamental Laws, and the conſtant Cuſtoms that have the Force of Laws, for the Government of your own Nation? Did you ſtrive to know without flattering yourſelf, the Bounds of your Authority? Do you know according to what Forms the Kingdom was governed under different Families? What were the antient Parliaments, and the States-General that ſucceeded them? What was the Subordination of Fiefs? How things have been brought into their preſent Situation? Upon what this Change was founded? What is Anarchy? What is Arbitrary Power, and what is Royalty governed by the Laws, the Medium between theſe two Extremities? Would you ſuffer a Judge to ſit upon Cauſes without any Knowledge of the Law, and a General

to

to command your Armies, who is unexperienced in the Art of War? Do you believe that God ſhould permit you to reign, if you reign regardleſs of what ought to ſet Bounds to, and regulate, your Power? You muſt not therefore look upon the Study of Hiſtory, Manners, and all the Particulars of the antient Form of Government, as an indifferent Curioſity, but as a Duty eſſential to Royalty.

DIRECTION IX.

IT is not ſufficient to have a Knowledge of what is paſt; the preſent muſt equally come under your Conſideration. Do you know the Number of Men that compoſes your Nation; how many Men; how many Women; how many Labourers; how many Tradeſmen; how many Practitioners in the Law; how many Prieſts and Perſons that have embraced a Religious Life; how many Nobles and Military Men? What ſhould we think of a Shepherd, who knows not the Number of his Flock? A King with as much Eaſe may know the Number of his People, and to effect this nothing is wanting but an Inclination. He ſhould know whether there is a Sufficiency of Labourers, whether in proportion there are too many other Artizans, too many Practitioners in the Law, too many Military Men, to prove burthenſome to the State. He ſhould know the Diſpoſition of the Inhabitants of the different Provinces, their principal Cuſtoms, their Immunities, their Commerce, and the Laws of their reſpective Traffics, both within and without the Kingdom. He ſhould know

know what are the Tribunals eſtabliſhed in each Province, the Privileges of the Offices he entruſts his Subjects with, and the Abuſe of thoſe Offices, *&c.* otherwiſe he will not know the Value of moſt things that fall under his Inſpection; his Miniſters will eaſily at all Times impoſe upon him; he will believe he ſees all things, and will ſee nothing but by halves. A King who ſhews himſelf ignorant in all things, is but a King in half. His Ignorance renders him incapable of amending what is amiſs. His Ignorance is the cauſe of more Evil, than the Corruption of Men that govern under him.

DIRECTION X.

'TIS inſinuated very often to Kings, that they need be leſs apprehenſive of the Vices of private Perſons than the Faults they give into in the Diſcharge of their Royal Functions. For my Part, I uphold reſolutely the contrary, and do ſay, that all their Faults of private Life redound not a little to the degrading of Royalty. Examine therefore your Manners, and enter into an exact Scrutiny upon every Particular. Subjects are ſervile Imitators of their Princes, eſpecially in the things that flatter their Paſſions. Have you ſet before them the pernicious Example of a diſhoneſt and criminal Love? If you have done ſo, your Authority has put Infamy upon an honourable Footing. You have broke thro' the Barriers of Honour and Modeſty; you have made Vice and Impudence triumph. You have taught all your Subjects to bluſh no longer at what is ſhame-

ul: A fatal Leſſon which they never will forget! *It would have been much better*, ſays JESUS CHRIST, *to be caſt into the Sea with a Milſtone about the Neck, than to have ſcandalized the leaſt of theſe little ones.* What then is the Scandal of a King, who ſhews Vice ſeated with him upon the Throne, not only to all his Subjects, but alſo to all the Courts and all the Nations of the known World! Vice in itſelf is a contagious Poiſon: Mankind is always ready to imbibe this Contagion, and is propenſe enough to ſhake off the Yoke of all Modeſty. A Sparkle cauſes a Conflagration. One Action of a King makes often a Multiplication and Chain of Crimes, extending to many Nations, and many Ages. Have not you ſhewed theſe mortal Examples? You believe perhaps that your Diſorders have been private. No Evil is never private in Princes. Good may be ſo, for it is ſcarcely believed to be real in them, but as for Evil, it is gueſſed at, it is believed upon the leaſt Suſpicion. The Public dives to the bottom of all, and often while the Prince fondly preſumes that his Weakneſs is not known, he is the only one who knows not how much it is the Object of the moſt malign Criticiſm. Every equivocal Commerce in him is liable to to an Interpretation: Every Appearance of Gallantry, Every paſſionate or amuſing Air ſcandalizes and ſtrikes home to vitiate the Morals of an intire Nation.

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DIRECTION XI.

HAVE not you authorized an immodeſt Freedom in Women? Do you admit them into your Court only upon account of mere Neceſſity? Are they only there in waiting upon the Queen and the Princeſſes of your Houſe? Do you chuſe for theſe Places Women of ripe Years and conſummate Virtues? Do you exclude from thoſe Places young Women, whoſe Beauty might enſnare you, and your Courtiers? 'Tis better that ſuch, far from the Court, ſhould live a recluſe Life, in their own Families. Have you forbid your Court all the Ladies, that there is no occaſion for in the Places, about the Princeſſes? Are you careful that the Princeſſes themſelves ſhould be modeſt, retired, and of a regular Behaviour in all reſpects? In diminiſhing the Number of Court Ladies, and in making choice of the beſt you can; are you careful in removing thoſe that introduce dangerous Liberties, and debarring corrupt Courtiers to ſee them in private, in the time when the Court is not aſſembled? All theſe Precautions appear now to be overſtrained Scruples and Severities. But ſhould one proceed as far as the Time that preceded the Reign of *Francis* I. he will find that before the ſcandalous Freedom introduced by this Prince, Women of the firſt Rank, eſpecially thoſe who were young and beautiful, went not to Court; for the moſt Part they appeared there

but very ſeldom, and that was to pay their Devoirs to the Queen: Afterwards their Honour was to live at home in the Country. This great number of Women that go freely from all Quarters to the Court, is a monſtrous Abuſe to which the Nation has been accuſtomed. Have not you authorized this pernicious Cuſtom? Have not you brought there, or kept by ſome Diſtinction in your Court, ſome Woman of a Behaviour actually ſuſpected, or at leaſt who formerly edified but indifferently the World? It is not at Court that thoſe profane Perſons ſhould make Penance; let them make it in Retreats, if they are at Liberty, or in their Families, if they are tyed to the World by the means of Huſbands ſtill living. But remove from your Court all that have not been regular, ſince to fill the Places at Court you have to chuſe amongſt all the Women of Quality in your Kingdom.

DIRECTION XII.

ARE you careful in checking Luxury, and putting a ſtop to the ruinous Inconſtancy of Faſhions? This is what corrupts the greateſt part of Women. They engage themſelves at Court in Expences which they cannot uphold without a Crime. Luxury augments in them the Paſſion of pleaſing, and their Paſſion for pleaſing turns chiefly to lay Snares for the King. He muſt be inſenſible and invulnerable to reſiſt all thoſe pernicious Women he keeps about him; at leaſt it may be ſaid that he expoſes himſelf to very dangerous Temptations. Have not you permitted the

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moſt vain and prodigal Perſons to invent new Faſhions to encreaſe Expences? Have not you yourſelf contributed towards ſo great an Evil by an exceſſive Magnificence? Tho' you are King, you ſhould avoid notwithſtandiug every thing that is very coſtly, which others would fain have as well as you. It is unneceſſary to hint that none of your Subjects ſhould aſſume an Exterior that ſuits only you. Th· Princes who come neareſt to you in Grandeur, would do almoſt what you do. The great Lords would pride themſelves in imitating the Princes. Gentlemen would be like the Lords. The Exchequer Collectors would ſurpaſs even the Lords themſelves, and Citizens would walk in the Footſteps of the Exchequer Collectors whom they have ſeen to proceed from the Kennel. No one meaſures and does himſelf Juſtice. Luxury paſſes inſenſibly, as it were, by an imperceptible Shadowing of Colours, from the higheſt Rank to the Dregs of the People. If you wear Lace, every one will ſoon do the ſame, the only Means to ſtop the Carrier of Luxury is to ſhew in yourſelf an Example of great Simplicity, an Example already given by St. Lewis. Have you given this ſo neceſſary an Example? It is not enough to give it in wearing Apparel, you muſt give it in your Furniture, Equipages, Tables, Buildings, Lands, Gardens, Parks, *&c.* Know how the Kings your Predeceſſors were lodged and furniſhed, know what their Meals and their Carriages were, and you'll be aſtoniſhed at thoſe Prodigies of Luxury into which we have fallen. There are now more Coaches and Six in *Paris*, than there were Mules a hundred Years ago. Each Perſon had not a peculiar Chamber, one Chamber alone with many Beds in it ſufficed ſeveral. Now every one cannot do without vaſt Apartments that give

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into beautiful Proſpects. Every one muſt have Gardens where the Earth is turned upſide down with Caſcades, Statues, boundleſs Parks, and Houſes, whoſe Support exceeds the Revenues of the Lands wherein they are ſituated. From whence does all this proceed? Is not it from the Example that Perſons ſet before each other? Example alone may ſet aright the Manners of a whole Nation. We perceive even that the Folly of our Faſhions has diffuſed its Contagion amongſt all our Neighbours. All *Europe* tho' jealous of *France*, cannot hinder itſelf from ſhewing a ſerious Submiſſion to our Laws by aping what is moſt frivolous and pernicious amongſt us. In a Word, ſuch is the Force of Example in a Prince, that he alone by his Moderation, can bring to a right Meaning, not only his own, but alſo the neighbouring People. Since he can, he ſhould undoubtedly do ſo. Have you done ſo?

DIRECTION XIII.

HAVE not you given a bad Example, either by Words that ſavoured of too much Freedom, or by cutting Railleries, or by unbecoming Reflections upon Religion? Courtiers are ſervile Imitators, they glory in having all the Faults of the Prince. Have you put a Stop to Irreligion even in the leaſt Words that tended to inſinuate it? Have you ſhewed a ſincere Indignation againſt Impiety? Have you left nothing doubtful upon that Head? Were you never kept back by a perverſe Shame, that has made you bluſh at the Goſpel?

pel? Have you ſhewed by your Diſcourſe and Actions the Sincerity of your Faith and your Zeal for Chriſtianity? Have you interpoſed your Authority to ſilence Irreligion? Have you deteſted diſhoneſt Pleaſantries, equivocal Diſcourſes, and all other Marks of Wantonneſs?

DIRECTION XIV.

HAVE you taken any thing from a Subject by pure Authority and contrary to the Law eſtabliſhed? Have you indemnified him, as a private Perſon would have done, when you took from him his Houſe, or encloſed his Field within your Park, or diſcharged him from his Poſt, or made void his Revenues? Have you examined throughly the true Wants of the State, to compare them with the Inconveniency of Taxes, before you charge your People with them? Have you conſulted upon ſo important a Queſtion the moſt knowing Men, the moſt Zealous for the public Good, and the moſt capable of telling you the Truth without Flattery or Diſguiſe? Have not you given the ſpecious Appellation of *Neceſſity of State* to what ſerved to flatter your Ambition, as a War to make Conqueſts or to acquire Glory? Have not you called *Wants of the State* your own Pretenſions? If you had Perſonal Pretenſions to any Succeſſion in the Neighbouring States, you ſhould defray the Expences of that War out of your own Demeſnes, out of your own private Purſe, out of what you might borrow; or, at leaſt, you ſhould only accept

cept of, upon that account, the Succours your People would have contributed thro' a Motive of pure Affection, and you ſhould not oppreſs them with Impoſts to uphold Pretenſions that intereſt them not; for your having a new Province will make no Addition to their Happineſs. When *Charles* VIII. went to *Naples* to poſſeſs himſelf of the Succeſſion of the Houſe of *Anjou*, he undertook this War at his own Expence: The State thought not itſelf obliged to defray this Enterprized. However on ſuch Occaſions you may receive the Gifts of the People, preſented thro' Affection and the Tye that unites the Intereſts of a zealous Nation and a King that governs it like a Father; and with this View you'll be far from loading your People with Taxes to ſupport your private Intereſt.

DIRECTION XV.

HAVE not you tolerated Injuſtice, when even you abſtained from commiting it yourſelf? Have you been circumſpect in the Choice you have made of all thoſe, whom you have raiſed to Places of Authority, as Intendants, Governors, Miniſters, *&c.* Did you chuſe any in Complaiſance to thoſe who recommended them to you, or thro' a ſecret Deſire of their extending beyond their juſt Limits your Authority or Revenues? Did you take Cognizance of their Adminiſtration? Have you made appear a Readineſs to hear Complaints againſt them, and ſee Juſtice done? Have you made Juſtice take place,

Place, when you discovered their Faults? Have not you given, or permitted your Ministers to take, excessive Profits, which their Services deserved not? The Rewards that a Prince gives to those who serve under him should be always circumscribed by certain Bounds. It is not allowable to give them Fortunes that surpass those of the highest Rank, or are disproportioned to the present Strength of the State. A Minister, whatever Service he has rendered, should not suddenly attain to immense Stores of Wealth, while the People suffer, and while Princes and Lords of the first Rank are needy. It is yet less allowable to give such Fortunes to Favourites, who for the most part have less served the State than Ministers.

DIRECTION XVI.

HAVE you allotted for all the Commissioners of your Ministers and other Persons who fill up Subaltern Offices, reasonable Salaries, the better to subsist themselves honestly without making a Gain of their Employments? At the same time have you checked the Luxury and Ambition of these Folks? If you have not done so, you are answerable for all the secret Exactions they have made in their respective Charges. On one Hand they presume, that by entering into these Places they will live in Splendor, and make ready Fortunes. On the other Hand, their Salaries for the most part make up only the thirds of the Money that is necessary for the honourable Expence they make in their Families. They have generally no Patrimo-

ny : What will you have them do ? You expoſe them to a kind of Neceſſity to take privately all that they can ſcrape up by the Diſpatch of Buſineſs. This is evident, and not to ſee it, is to ſhut your Eyes with ſome ſiniſter Intention. You ſhould have allowed them more, and you ſhould have clipped the Growth of their aſpiring Humour.

DIRECTION XVII.

HAVE you made it your Buſineſs to relieve the People, and not to take from them but what the real Wants of the State have obliged you to, for their own Advantage ? The Subſtance of the People ſhould not be employed, but for the Benefit of the People themſelves. You have your Demeſne which you muſt ſubtract from them, and whoſe Charges you ſhould ſettle ; it is deſtined for the Subſiſtence of your Houſhold. You ſhould moderate that Expence ; eſpecially when the Revenues of your Demeſnes are, as it were, mortgaged, and the People exhauſted. The Supplies of the People ſhould be employed in the true Charges of the State ; and you ought to make it your Study to retrench in Times of public Poverty all Charges that are not abſolutely neceſſary. Have you conſulted the moſt experienced and beſt intentioned Perſons, who might lay before you the Condition of the Provinces, give you a Notion of Tillage, let you know the Produce of the laſt Seaſons, the Situation Commerce is in, *&c.* that you may be enabled to make an exact Eſtimation of what

what the State can pay without Suffering? Have you regulated upon this Plan every Year's Impoſt? Have you given favourable Attention to the Remonſtrances of Men of Worth? far from laying a Reſtraint on them, have you ſought for, and prevented them, as a good Prince ſhould do? You know that formerly the King by his Authority alone took nothing from the People. 'Twas the Parliament, that is to ſay, the Aſſembly of the Nation, that granted him neceſſary Funds, for the extraordinary Wants of the State. Excluſive of this Caſe, he lived upon his Demeſne. What has changed this Order but the abſolute Authority aſſumed by Kings? In our Days Parliaments were ſeen (which are Companies infinitely inferior to the antient Parliaments or States of the Nation) to make Remonſtrances againſt regiſtring the Burſal Edicts. At leaſt you ſhould make none, without having taken before-hand the Advice of Perſons incapable of Flattery, and who have greatly at Heart the public Good. Have not you impoſed new Charges upon the People to keep up your ſuperfluous Expences; the Luxury of your Tables, your Equipages, your Furniture, the Embelliſhment of your Gardens and Houſes, and the exceſſive Donatives you have heaped upon your Favourites.

DIRECTION XVIII.

HAVE not you multiplied Charges and Offices, to deduce from their Creation new Sums? Such Creations are only diſguiſed Impoſts;

they all tend to the Oppreſſion of the People, and carry along with them three Inconveniences which ſimple Impoſts are devoid of. 1. They become perpetual when a Reimburſement is not made, and if a Reimburſement is made, which proves deſtructive to the Subject, theſe Creations are ſoon begun anew. 2. The Purchaſers of thoſe created Offices, ſtrive to recover their Money as ſoon as poſſible with Uſury, and you deliver to them the People to be flead, I may ſay, alive. For a Hundred Thouſand Livres given you, for example, upon a Creation of Offices, you give up the People for five Hundred Thouſand Livres of Extortion, which they muſt ſuffer without any Hopes of ever been redreſſed. 3. You ruin by thoſe Multiplications of Offices the good Policy of the State: You expoſe Juſtice more and more to Sale: You make a Reformation more and more impracticable. You ſink the whole Nation in Debt; for theſe Creations become kinds of Debts of the whole Nation: Finally you reduce all Arts and Functions to a Monopoly, which depraves and adulterates every thing. Have you no ſuch Creations to reproach yourſelf with, whoſe Conſequences will be pernicious for many Ages together? The wiſeſt and the beſt of all Kings, during a peaceable Reign of fifty Years, could not rectify what a King might have done amiſs by theſe Creations in ten Years War. Did not you ſhew too great a Condeſcenſion for Courtiers, who under the Pretext of ſparing your Finances, in the Rewards they requeſted from you, have propoſed unto you what goes under the Name of *Affairs?* Theſe Affairs are always diſguiſed Impoſts upon the People, they are a Trouble to the Policy of the State, they enervate Juſtice, degrade Arts, diſturb Commerce, and oppreſs the Public to content for a little time the Greedineſs of an arrogant

rogant and prodigal Courtier. Send your Courtiers to ſpend ſome Years on their Eſtates, to manage their own Affairs. Teach them to live frugally. Shew them that you ſet no Value but upon thoſe who lead regular Lives, and conduct prudently their Buſineſs. Scorn thoſe who fooliſhly ruin themſelves. Thus you will effect more good, without either coſting you or your People a Farthing, than if you had heaped upon them all the public Wealth.

DIRECTION XIX.

DID you ever tolerate, and was willing to be ignorant of your Miniſters taking away the Subſtance of private Perſons for your Uſe, without paying its juſt Value, or at leaſt retarding the Payment, by which the forced Sellers have ſuſtained great Damages. Thus it is that Miniſters ſeize upon the Houſes of private Men to encloſe them within the Palaces of Kings, or within their Fortifications. Thus it is that Proprietors are diſpoſſeſſed of their Manors, or Fiefs, or Eſtates, to go along with Parks. Thus it is that Captainſhips of the Game are eſtabliſhed, whereby the Captains in credit with the Prince, hinder Lords to hunt in their own Lands, even about the very Gates of their Houſes; not to mention the many Oppreſſions they are guilty of throughout the whole Country: the Prince knows nothing of it, and perhaps has no mind to do ſo. 'Tis your Buſineſs to know the Evil that is committed by your Authority. Inform yourſelf of the Truth; ſuffer not your Authority

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to be exerted to too great a Pitch. Hearken favourably to thoſe, who lay before you its Bounds. Chuſe Miniſters that dare tell you in what it is over-ſtrained, and remove from you Miniſters of an oppreſſive, haughty and meddling Spirit.

DIRECTION XX.

IN the Bargains you make with private Perſons, are you juſt, as if you were upon an Equality with him, whom you treat with? Is he free with you as with one of his Neighbours? Does not he rather often chuſe to be at a loſs, to ranſom and extricate himſelf, than to uphold his Right? Your Agents, your Collectors, your Super-Intendants, *&c.* don't they cut ſhort with a Haughtineſs you yourſelf would not be capable of, and don't they ſtifle the Voice of the Weak who would fain vent their Complaints? Don't you give often to the Man with whom you contract, Indemnifications in Rents, in Mortgages upon your Demeſne, in Charges of a new Creation, which the Stroke of a Pen by your Succeſſor can deprive him of; becauſe Kings are always Minors, and their Demeſne is inalienable. Thus private Men are robbed of their aſſured Patrimony, to give them what will hereafter be taken away from them, to the inevitable Ruin of their Families.

DIRECTION XXI.

HAVE not you granted to your Agents to raiſe their Farms, either Edicts, Declarations, or Arreſts conceived in ambiguous Terms to extend your Rights at the Expence of Commerce, and even to lay Snares for Merchants to confiſcate their Merchandize; or at leaſt to harraſs them in their Commerce, that they may ranſom themſelves by a Sum of Money? This is an Injury done to Merchants and the Public whereby gradually Traffic becomes a Matter of Nothing.

DIRECTION XXII.

HAVE not you tolerated an enliſting of Men that was not truely free? 'Tis true the People ſhould watch over the Defence of the State, and Princes ſhould wage no Wars but what are abſolutely juſt and neceſſary: The Perſons choſen in every Village ought to be young Men that are free, whoſe Abſence could neither endamage Agriculture, nor Trade, nor other neceſſary Arts; and who have no Families to maintain. Notwithſtanding an inviolable Fidelity ſhould be obſerved in giving them their Diſcharge after a few Years Service, that others might relieve them, and ſerve in their turn: But to ſuffer Men to be draughted without Choice and in Spite of them, to make a whole Family

Family abandoned by its Head, languiſh, and often periſh; to take forcibly the Labourer from his Plough, to detain him ten or fifteen Years in the Service, wherein he periſhes often miſerably in Hoſpitals deſtitute of neceſſary Succours, is a thing inexcuſable both before God and Man.

DIRECTION XXIII.

HAVE you been careful in ſetting at liberty every Gally-Slave, immediately after the Expiration of the Term of Years fixed for his Puniſhment. Theſe Mens Condition is deplorable; nothing is ſo inhumane as to continue them beyond the limited Time. Say not that Men would be wanting to compleat the Crew, if this piece of Juſtice was obſerved: But Juſtice is preferable to the having of the Crew complete. You ſhould not deem true and real Power any thing but what you poſſeſs without infringing the Rights of Juſtice, and without aſſuming what does not belong to you.

DIRECTION XXIV.

ARE your Troops paid wherewithal to keep them from pillaging? If they are not, you expoſe your Troops to an evident Neceſſity of Plunder and Violence, which you pretend to keep them from. Would you puniſh them for having done

done what you are conſcious to yourſelf, they cannot refrain doing, and for want of which your Service would neceſſarily ſoon be abandoned? On the other hand would not you puniſh them, when they commit public Robberies contrary to your expreſs Command? Will you make the Laws contemptible, and will you ſuffer your Authority to be a Subject of Ridicule? Will you oppoſe manifeſtly yourſelf, and ſhall your Authority be only a fooliſh May-Game, to make a Shew of ſuppreſſing Diſorders, and to make a Handle of it continually yourſelf? What Diſcipline and Order is to be expected among Troops, when the Officers cannot live without plundering the King's Subjects, without violating conſtantly his Orders, and without enliſting Men by Force or by Knavery, and when the Soldiers would be ſtarved to Death, unleſs they daily deſerved Hanging?

DIRECTION XXV.

HAVE not you wronged in ſome reſpect foreign Nations? A poor unhappy Man is hanged for having in his extreme Neceſſity robbed another upon the high Road of a Piſtole, and a Man is deemed a Hero who makes a Conqueſt, that is to ſay, who ſubdues unjuſtly the Countries of a neighbouring State. The Uſurpation of a Meadow or a Vineyard, is looked upon as a Sin not to be forgiven in the Judgment of God, unleſs Reſtitution is made, and the Uſurpation of Towns and Provinces is held to be a Matter of Nothing. To take a Field from a private Man is a heinous

Sin : To take a large Country from a Nation is an innocent and glorious Action. Where are then the Ideas of Juſtice ? Shall God paſs ſuch a Judgment ? *Exiſtimaſti iniquè quòd ero tui ſimilis ? Haſt thou thought unjuſtly that I ſhall be like thee ?* Should one be leſs juſt in what is conſiderable than in what is not ? Is not Juſtice no more Juſtice, when the greateſt Intereſts are in Debate ? Are the Millions of Men that compoſe a Nation leſs our Brethren than one only Man ? Should there be no Scruple in doing to Millions of Men an Injuſtice with regard to an intire Country, and a great Scruple of the Injury done to one only Man with regard to his Meadow ? What therefore is taken away by a pure Conqueſt, is taken therefore very unjuſtly, and ſhould be reſtored. All that is taken away in an ill-founded War, is a parallel Caſe. Treaties of Peace are but a ſlender Protection, when you are the ſtronger, and when you force your Neighbours to ſign the Treaty, to avoid greater Evils. They ſign then like a private Perſon giving his Purſe to a Robber, who holds a Piſtol to his Breaſt.

The War you began unjuſtly and waged with Succeſs, far from putting you in a Surety of Conſcience, engages you not only to a Reſtitution of the uſurped Countries, but alſo to a Reparation of all the Damages your Neighbours have unjuſtly ſuſtained.

As to Treaties of Peace, they ſhould be reckoned Null, not only in the unjuſt things that Violence has enforced, but alſo in thoſe wherein you might have mingled ſome Artifice, ſome ambiguous Term, to make a handle of it upon a favourable Occaſion. Your Enemy is your Brother : You cannot forget him without forgetting Humanity.

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You are never allowed to injure him, when you can avoid it, without prejudicing yourſelf, and you can never ſeek for any Advantage over him, but by Arms, in an extreme Neceſſity. In Treaties, the Queſtion is no more, of Arms, and of War: It is concerning Peace, Juſtice, Humanity and Sincerity. It is ſtill more infamous and criminal to deceive in a Treaty of Peace with a Neighbouring People, than to deceive in a Contract with a private Perſon. To put captious and ambiguous Terms in a Treaty, is to ſow the Seeds of a future War, is to place Caſks of Gun-Powder under Houſes that are inhabited.

DIRECTION XXVI.

WHEN a War is in Agitation, have you firſt examined and made to be examined your Right, by Men of the beſt Underſtanding and incapable of flattering you? Have you guarded yourſelf againſt the Councils of certain Miniſters, whoſe Intereſt it is to engage you in a War, or who ſeek at leaſt to flatter your Paſſions, to get from you where-withal to content their own? Have you made a ſtrict Enquiry after all the Reaſons that might be brought againſt you? Have you hearkened favourably to thoſe that went to the bottom of them? Have you given yourſelf Time to know the Sentiments of your wiſeſt Counſellors without preventing them?

Have not you looked upon your Perſonal Glory as a Reaſon to engage in ſome Enterprize, leſt you ſhould lead your Life, without diſtinguiſh-

ing yourſelf from other Princes? As if Princes could meet with a ſolid Glory in troubling the Happineſs of People, whoſe Fathers they ought to prove! As if a Father of a Family could be prized for Actions that make his Children unhappy! As if a King had any Glory to hope for elſewhere than in his Virtue, that is to ſay, in his Juſtice, and in the good Government of his People! Have not you believed that War was neceſſary to acquire Towns that were at your Diſcretion, and which would make the Surety of your Frontiers? Strange Device! By ſeeking for Conveniences, you will fain proceed at laſt as far as *China*.

The Safety of a Frontier may be found without encroaching upon the Right of another. Fortify your own Towns and uſurp not thoſe of your Neighbours. Would you have a Neighbour take from you, all that he thinks convenient for his Safety? Your Safety is not a Tittle of Property for the Subſtance of another. Your true Safety is to be juſt, is to preſerve good Allies by a ſincere and moderate Behaviour, is to have a numerous People, well fed, well affectioned and well diſciplined. But what is there more contrary to your Safety, than to let your Neighbours know, that they never can find any with you, and that you are always ready to take from them every thing that ſuits your Purpoſe?

DIRECTION XXVII.

HAVE you thoroughly examined whether the War in agitation was neceſſary for your People? Perhaps it regarded only ſome Perſonal Pre-

Pretenſion of your own, your People having real Intereſt in it. What is it to them if you acquire a Province? They may thro' an Affection for you, if you uſe them as a Father, make ſome Efforts to help you to the Poſſeſſion of thoſe Territories that are your lawful Right. But can you, in ſpight of them, oppreſs them with Taxes, to get neceſſary Supplies for a War of no Advantage to them? Much more, ſuppoſing even that this War regarded immediately the State, you ſhould conſider whether it is more uſeful than hurtful. You ſhould compare the Advantages that might be reaped from it, or at the leaſt the Misfortunes that might be apprehended if it was not made, with the Inconveniencies that will attend it.

Weighing things exactly, there is ſcarce a War, even brought to a happy Period, but cauſes much more Evil than Good to a State. Let it only be conſidered how many Families it ruins, how many Men it deſtroys, how many Countries it ravages and unpeoples, how much it diſorders a State, how many Laws it overturns, how far it authorizes Licentiouſneſs, how many Years will be requiſite to repair the Evils contrary to the good Policy of a State cauſed by two Years War. Would a Man of Senſe who is not actuated by Paſſion engage himſelf in the beſt Law-ſuit according to Law, if he was aſſured that this Law-ſuit, even by the gaining of it, would prejudice more than benefit the numerous Family that depends upon him?

This juſt Computation of the Advantages and Diſadvantages of a War, would always determine a good King to avoid it upon account of its fatal Conſequences: For where are the Advantages to counter-ballance ſo many inevitable Misfortunes; not

not to mention the Dangers of ill Succeſs? There can be only one Caſe, wherein War, in deſpite of all its Inconveniencies becomes neceſſary, and this is when it cannot be declined but by giving too great an Aſcendant and Advantage to an unjuſt, ſubtile and too powerful Enemy. Deſirous then thro' Weakneſs to avoid War, the falling into it would ſtill be more dangerous, becauſe a Peace would be ſought for; which would not be a Peace; but rather ſomething fraught over with the deluſive Appearance of a Peace. In ſuch caſe, in ſpite of one's ſelf War ſhould be vigorouſly carried on, thro' the ſincere Deſire tho' of a good and laſting Peace. But this only Caſe is more real than is imagined; and often it is thought to be real, when in effect it is but a mere Chimera.

When a King is juſt, ſincere, inviolably faithful to all his Allies, and powerful in his Country by a wiſe Government, he may well check the Inſolence of troubleſome and unjuſt Neighbours. He is poſſeſſed of the Love of his People and the Confidence of his Neighbours. All find their Intereſt in upholding him. If his Cauſe is juſt, it will not be amiſs for him to proceed according to the gentleſt Methods, before he commences Hoſtilities; he may, being already powerfully armed, make believe that certain Neighbours are neuter and diſintereſted, he may take upon him in ſome Shape the Mediation of a Peace, avoid every thing that might exaſperate, and ſeek for all poſſible Means of Accommodation. If all this tends to no Purpoſe, he will then make war with a greater Share of Confidence in the Protection of the Almighty, with a more fervent Zeal of his Subjects, and with more powerful Succours from his Allies. But his being obliged to make War in ſuch Circumſtances, will very

very ſeldom happen; for moſt Wars are entred upon with Haughtineſs, Subtilty, Covetouſneſs and Precaution.

DIRECTION XXVIII.

HAVE you been punctual to your Word with your Enemies, in Capitulations, Cartels, &c. The Laws of War ſhould be as religiouſly obſerved as thoſe of Peace. When even you are engaged in War, there remains a certain Right of Nations, the Foundation of Humanity itſelf. It is a ſacred and inviolable Tye between Nations, not to be broken thro' by any War. Otherwiſe War would be only an inhuman Robbery and a perpetual Source of Treachery, Aſſaſſinations, Abominations and Barbarities. You ſhould not do to your Enemies but what you think they have a Right to do to you. There are reciprocal Violences and War Stratagems, againſt which each Party is on their Guard. In all other reſpects there is an Occaſion for a downright Sincerity and an intire Humanity. It is not allowed to return Fraud for Fraud. It is not permitted, for example, to pawn your Word with a View of not ſtanding to it, becauſe another pawned his Word to you, and did not acquit himſelf of what he promiſed.

Moreover, during a War between two Nations independant of one another, the moſt noble or moſt powerful Crown ſhould not diſpenſe with itſelf from ſubmitting equally to all the common Laws of War. A Prince who plays with a private Perſon ſhould obſerve as well as him all the Laws of the Play, while he plays with him he

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is his Equal only in the Play. The moſt exalted and powerful Prince ſhould pride himſelf in being the moſt faithful Obſerver of all the Rules regarding Contributions which protect his People from Captures, Maſſacres, Conflagrations, and of thoſe that regard Cartels, Capitulations, *&c.*

DIRECTION XXIX.

IT is not enough to obſerve Capitulations with regard to Enemies, they muſt be alſo religiouſly obſerved with regard to a conquered People. As you are to be punctual to the Words of the Convention you make with the Garriſon of a Town that is taken, and as you are to palliate no fraudulent Deſigns by equivocal Terms, in like manner you are to conduct yourſelf towards the People of that Town and its Dependencies. What does it ſignify to whom you promiſed Conditions for this People? It is all one, whether it be to the Garriſon or to the People. What is certain, you promiſed Conditions to this People, and it is your Buſineſs to hold them inviolably. Who could confide in you, if you failed? What ſhall be ſacred, if ſo ſolemn a Promiſe is not ſo? It is a Contract made with thoſe People, to make them your Subjects: Will you begin by violating your fundamental Title? Their Obedience is only purſuant to this Contract, and if you violate it, you deſerve not that they ſhould obſerve it.

DIRECTION XXX.

HAVE not you in War behaved maliciouſly towards your Enemies? Theſe Enemies are always Men, and always your Brethren. If you are a true Man, you ſhould inflict thoſe Evils on them you cannot well avoid, to guard yourſelf againſt thoſe they prepare for you, and to oblige them to a juſt Peace. Have not you invented and introduced for their pure Deſtruction, either thro' Paſſion, or to inſult over them, new kinds of Hoſtilities? Have not you authorized Ravages, Conflagrations, Sacrileges, Maſſacres, which availed you nothing, without which you could defend your Cauſe, and in ſpite of which your Enemies have equally continued their Efforts againſt you? You ſhould give an account of to God, and repair according to the Extent of your Power, all the Evils you have authorized, or have been done without Neceſſity.

DIRECTION XXXI.

HAVE you punctually executed Treaties of Peace? Have you never under ſpecious Pretexts violated them? As to ambiguous Articles of antient Treaties of Peace, inſtead of making a Handle of War of them, you ſhould interpret them according to the Practice that immediately

followed them. This immediate Practice is the infallible Interpretation of Words. The Parties immediately after the Treaty underſtood themſelves perfectly: They knew better then, what they intended to ſay, than could be known fifty Years after. Poſſeſſion is deciſive in this Reſpect, and to ſhew a Deſire to trouble it, is to deſire eluding what is moſt aſſured, and moſt inviolable among Mankind. To give ſome Conſiſtence to the World, and ſome Surety to Nations, two Points ſhould be propoſed, preferable to all others, and which are, as it were, the two Poles of the whole Earth; the one, that every Treaty of Peace, ſworn between two Princes is inviolable with regard to them, and ſhould always be taken ſimply in the moſt natural Senſe, and interpreted according to the immediate Execution: The other, that every peaceable and uninterrupted Poſſeſſion, from the time limited by the Law for the leaſt favourable Preſcriptions, ſhould be as a certain and lawful Property of his who holds this Poſſeſſion, whatever Error it might be tainted with in its Origin. Without theſe two fundamental Rules, there is no Tranquillity, no Safety among Mankind. Have you always followed them?

DIRECTION XXXII.

HAVE you done Juſtice to the Merits of the chief Subjects of your Kingdom, whom you might have ſettled in Employments? By not doing Juſtice to private Perſons, in their Subſtance,

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as Rents, Lands, &c. you have only injured thoſe private Perſons and their Families. But in the Choice of Men, making no account of neither Virtue nor Talents, is an irreparable Injuſtice you have done to your whole State. Thoſe you have not choſen for Places, have loſt nothing effectually, becauſe theſe Places would have been only to them ſo many dangerous Occaſions to run the Riſque of their Salvation and their temporal Happineſs: But it is your whole Kingdom you have unjuſtly deprived of a Help God had prepared for it. Men of an elevated Mind and upright Heart are more rare than can be imagined. Enquiries ſhould be made after them to the Extremities of the World: *Procul et de ultimis finibus pretium ejus*, ſays the wiſe Man of the good Woman. Why have you deprived the State of the Help of thoſe Men of ſuperior Talents to others? Was not it your Duty to chuſe for the firſt Places, the firſt Men? Was not it your principal Function? A King diſcharges not the Function of a King by regulating thoſe Particulars which others who govern under him might do as well. His eſſential Function is to do what no other can. It is to chuſe well thoſe who exert his Authority under him: It is to put every one in the Place that ſuits him; and to do every thing in the State, not by himſelf, which is impoſſible, but in making every thing to be done by the Men he chuſes, animates and ſets aright. This is the true Action of a King. Have you laid aſide all other Particulars, which others can do for you, to apply yourſelf to this eſſential Duty which you alone can diſcharge. Have you been careful to look out for a certain number of ſenſible and well intentioned Perſons, who might inform you of all the Subjects of every Profeſſion that raiſe and

diſtinguiſh themſelves? Have you queſtioned them ſeparately, to ſee whether there is a Uniformity in their Teſtimonies with regard to every Subject? Had you the Patience to examine by thoſe different Channels, the Sentiments, Inclinations, Habits and Behaviour of every Man you intend to employ? Have you ſeen thoſe Men yourſelf? To adjuſt continually Particulars in a Cabinet, is to rob the State of its moſt precious Time. A King muſt ſee, ſpeak to, and hear a great many Perſons; he muſt learn by his Experience to ſtudy Men, and he muſt know them by a frequent Commerce and free Acceſs.

There are two ways of knowing them. One is Converſation. If you ſtudy well Men, without appearing notwithſtanding to ſtudy them, Converſation will be much more uſeful to you, than ſeveral Labours thought more important. By it you will notice Levity, Indiſcretion, Vanity, Artifice, Flattery and falſe Maxims. Princes have an infinite Aſcendant over thoſe that approach them; and thoſe that approach them ſhew an infinite Weakneſs in their Approaches. The Sight of Princes rouzes all the Paſſions, and lays open all the Wounds of the Heart. If a Prince knows how to turn to his Advantage this Aſcendant, he ſhall ſoon ſee thro' every Man's Weakneſs. The other way of making a Tryal of Men, is to put them in inferior Places, whereby it may be known whether they are fit for thoſe of greater Conſequence. Follow Men in the Employments you entruſt them with, never loſe them; out of Sight know what they are; make them give an account of what you have given them to do. This is what you are to diſcourſe them upon when you ſee them: You will never want a Subject of Converſation: You will

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ſee their Diſpoſitions by what has byaſſed them. Sometimes it is neceſſary to hide your Sentiments from them to diſcover theirs. Aſk their Advice and follow only what you think agreeable in it.

Such is the true Duty of a King. Have you diſcharged this Duty ? Have not you ſlighted the Knowledge of Men, thro' an indolent Diſpoſition of Mind, thro' a capricious Humour, thro' a Haughtineſs that keeps you at a Diſtance from Society, by Conſultations which are but mere Trifles in compariſon to the Study of Men, and finally by Amuſements in your Cabinet, under the Pretext of private Buſineſs ? Have not you dreaded, and diſcarded the good Subjects that diſtinguiſhed themſelves from others ? Were you not apprehenſive of their taking too cloſe a View of you and of their prying into your Weakneſs, if they had any Acceſs to your Peron ? Were not you afraid that they would not flatter you, that they would contradict your unjuſt Paſſions, your depraved Taſte and your abject and indecent Motives? Have not you rather fancied to make uſe of certain ſelf-intereſted ſubtil Men to flatter you, who pretend they never ſee your Failings, and applaud all your delirious Projects, or rather Men of indifferent Abilities, whom you can wind about as you pleaſe, whom you can eaſily maſter, whom you hope to dazzle, who never have the Courage to reſiſt you, and whom you govern ſo much the more, becauſe you ſuſpect not their Authority, and becauſe you are in no Dread of their ſhewing a ſuperior Genius to yours ? Are not theſe the depraved Motives that induced you to fill the principal Places with weak and corrupt Men, and to remove from you the better Sort, who might aſſiſt you in Buſineſs of Conſequence. To rob others

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of their Lands, their Posts and Money, is not an Injustice to be compared to that which I now spoke of.

DIRECTION XXXIII.

HAVE not you accustomed your Domestics to an Expence above their Condition, and to Rewards that burden the State? Don't your Valets-de-Chambre, your Valets of the Wardrobe, live like Lords, whilst true Lords languish in your Anti-Chamber without partaking of the least Favour from you, and whilst several others of the most illustrious Houses are in the bottom of the Provinces forced to hide their Misery? Have not you authorized under the Pretence of gracing your Court, the Luxury of Wearing Apparel, Furniture, Equipages, Houses, and all those subaltern Officers of no Birth nor solid Merit, who think themselves superior to Persons of Quality, because they speak familiarly to you, and obtain easily Favours? Are not you in too great a Dread of their Importunity? Were not you more afraid of offending them, than of being wanting to Justice? Were not you too sensible of the vain Shews of Zeal and tender Affection for your Person, which with Emulation they strive to testify, to please you and to advance their Fortunes? Have not you made them unhappy, by suffering them to entertain Hopes disproportioned to their Condition and your Affection for them? Have not you ruined

their

their Families, by letting them die without any ſolid Recompence that might devolve to their Children, tho' you permitted them to live in a ridiculous State, which conſumed the great Benefits they received from you in their Life time? Might not the ſame be ſaid of other Courtiers, according to their reſpective Degrees? They embezzle while they live the Subſtance of the whole Kingdom, and whatever time they die, they leave their Families ruined. You give them too much, and you make them ſpend more than you give them. Thus, thoſe who ruin the State, ruin themſelves. You are the Cauſe of this by crouding about you ſo many uſeleſs, proud Squanderers, who from their moſt fooliſh Profuſeneſs aſſume a Right and Title to ſtill aſk you for new Stores of Wealth, and ſtill to laviſh them.

DIRECTION XXXIV.

HAVE you without examining Matters ſhewed a Prejudice againſt any Perſon? Such a Procedure is an Inlet for Calumny and falſe Reports, or at leaſt it is a modelling of yourſelf raſhly according to the Preventions of thoſe about you in whom you confide. You ſhould only hear and believe a certain Number of People. They are certainly Men, and tho' not to be corrupted, yet they are not infallible. Whatever Confidence you have in their Judgment and Virtue, you are obliged to examine whether they are not deceived by others, and whether they are not bigotted to their

their own Opinions. As often as you truſt your-ſelf in the Hands of a certain Number of Perſons, united together by the ſame Intereſt or Sentiments, you expoſe yourſelf willingly to be deceived and to commit Injuſtices. Have not you ſometimes ſhut your Eyes againſt certain ſtrong Reaſons, or at leaſt in a dubious Matter, have not your Proceedings been rigorous to content thoſe who ſurround you, and whom you dread to offend? Have not you upon uncertain Reports excluded Men of Talents and diſtinguiſhed Merits their Employment? You ſay within yourſelf, *It is impoſſible to clear up the Accuſations, the ſureſt way is to turn this Man out of his Employment.* But this pretended Precaution is the moſt dangerous of all Snares. By it, you go to the bottom of nothing; all that Tale-bearers pretend to, is given up to them, the main Point is never throughly examined, true Merit is ſhut out of Doors, and Reſentment muſt vent its Spleen againſt all thoſe whom Informers would fain render ſuſpected. The Name of an Informer imports that of a Man who makes an Offer of himſelf to diſcharge this infamous Profeſſion, who inſinuates himſelf artfully by this horrible Profeſſion, and conſequently is manifeſtly unworthy of all Belief. To believe him is to be willing to expoſe one's ſelf to cut the Throat of the Innocent. A Prince who gives ear to profeſſed Tale-bearers, deſerves neither to know Truth nor Virtue. Theſe Plagues ſhould be expelled the Court. But as it is incumbent on a Prince to know how things are carried on, he ſhould have honeſt Men, whom in ſpite of them he ſhould oblige to a vigilant Obſervance of all that happens, that they may give private Notice of it. He ſhould chuſe for this Buſineſs thoſe who are the moſt averſe from

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it, and who conceive the greateſt Deteſtation for this infamous Trade of Tale-bearing. Thoſe who will give him Notice of true only and important Facts, will not tell him of all the Trifles he ſhould be ignorant of, and which he ſhould not trouble the Public with; at leaſt they will lay before him doubtful things as doubtful: And it will be his Buſineſs to ſound them, or to ſuſpend his Judgment if they cannot be cleared up.

DIRECTION XXXV.

HAVE not you heaped too many Favours upon your Miniſters and Creatures, when in the mean time you have ſuffered Perſons of Merit, who ſerved you for a conſiderable Time, and who ſtand in Need of your Protection, to languiſh in Want? Weakneſs, Effeminacy and Indolence are moſt commonly the great Faults of Princes. Their Reſolves are ſcarcely ever byaſſed by Merit, or the real Faults of Men. The main Point of things is not what affects them: Their Deciſion for the moſt Part is founded upon their not daring to refuſe thoſe who have contracted the Habit of ſeeing and believing. They ſuffer them often with Impatience, ſtill they reſcue not themſelves from their Servitude. They ſee thro' the Faults of theſe Perſons, and content themſelves with ſeeing them. They are pleaſed with themſelves in not being their Dupes; notwithſtanding afterwards they follow them blindly. They ſacrifice to them Merit, Innocence, extraordinary Ta-

lents and the longeſt Services. Sometimes they will hearken favourably to a Man, who ſhall have the Courage to ſpeak to them againſt theſe Miniſters or Favourites, and they will ſee Facts clearly verified. Then they will begin to ſtorm, and will let this Man know, who had the Courage to ſpeak to them, that he ſhall be upheld againſt this Miniſter or this Favourite. But in a little time the Prince is tired of protecting *him*, who holds to him alone. This Protection coſts him too much in all its Circumſtances, and for fear of ſeeing a diſcontented Face in the Perſon of the Miniſter, the honeſt Man, by whom the Truth has been known, will be abandoned to his Indignation. Now do you deſerve to have Notice given you? Can you expect it? Where is the wiſe Man that ſhall dare go ſtrait to you without paſſing by the Miniſter, whoſe Jealouſy is implacable? Don't you deſerve to ſee nothing but thro' his Eyes? Are not you devoted to his moſt unjuſt Paſſions, to his moſt unreaſonable Prejudices? Do you leave yourſelf ever a Remedy againſt ſo great an Ill.

DIRECTION XXXVI.

DON'T you ſuffer yourſelf to be dazzled by vain bold Men, who are artful in recommending themſelves, whilſt you neglect and keep at a Diſtance from you ſimple, modeſt, fearful, and hidden Merit. A Prince expoſes the Depravity of his Taſte, when he can't diſcern, how ſuperficial and full of contemptible Faults, theſe bold and

and impoſing Wits are. A wiſe and judicious Prince neither eſteems flaſhy Wits, nor great Speakers, nor thoſe that decide with a Tone of Confidence; nor diſdainful Critics; nor Mockers that turn every thing into Ridicule. He deſpiſes thoſe who find every thing eaſy, who applaud every thing he wills, who conſult but his Eyes or the Tone of his Voice, to give a gueſs at his Thought, and to approve it. He keeps from Places of Truſt thoſe Men, who have nothing but an outward Surface without any Solidity. On the contrary, he ſeeks for, prevents and attracts to himſelf judicious and ſolid Perſons, who are Intruders, who are diffident of themſelves, who are in dread of Employments, who promiſe little and ſtrive to do great Matters, who ſpeak but little, and always think, who expreſs themſelves in a doubtful Tone, and know how to contradict with reſpect.

Such Subjects are buried often in the Obſcurity of inferior Places, whilſt the firſt are poſſeſſed by ignorant and impudent Men, who have impoſed on the Prince. and prove ſo many Examples of his Want of Diſcernment. As long as you ſhall neglect to ſearch for hidden Merit, and keep down all Intruders, and thoſe that are deſtitute of ſolid Qualities, you ſhall be anſwerable before God for all the Miſdemeanours committed by thoſe who act under you. The Profeſſion of a dextrous Courtier deſtroys every thing in a State. The moſt ſhort-ſighted Wits and the moſt depraved, are often thoſe that learn beſt this infamous Trade. This Trade ſpoils all others: The Phyſician neglects Phyſic; the Prelate forgets the Duties of his Miniſtry; the General thinks more of making his Court than defending the State; the Ambaſſador negociates much better for his own Intereſt at his

Master's Court, than he negociates for his Master's Interest at the Court where he is sent to. The Art of making one's Court corrupts Men of all Professions and stifles true Merit. Humble therefore these Men whose sole Talent consists in pleasing, flattering, dazzling, and insinuating themselves to make their Fortunes. If you are wanting in this respect, you will fill unworthily your Places, and true Merit will remain always behind. Your Duty is to remove those who seem too forward to advance themselves, and to advance those who keep back and do their Duty.

Direction XXXVII, and Last.

HAVE not you heaped too many Employments upon the Head of one Man alone, either to content his Ambition, or to spare yourself the Trouble of having many Persons to whom you should be obliged to speak. When once a Man, is the Man of Mode, all is conferred upon him, and it is wished that he alone should acquit himself of all things. It is not that he is beloved, for nothing is beloved: It is not that he is trusted, for the Honesty of every one is distrusted. It is not that he is found perfect, for there is a Pleasure often annexed to the censuring of him: But the whole consists in the indolent and savage Temper of the Prince. He is not willing to reckon with so many Persons. To see less, and to be not so closely observed by so many Persons he will make one Man alone do, what four would find great

Difficulty

Difficulty in acquitting themſelves well of. Hereby the Public ſuffers, Expeditions languiſh, Surprizes and Injuſtices become more frequent and more remedileſs. The Man is over-burthened, and it would vex him if he was not ſo. He has neither Time to think, nor to go to the bottom of things, nor to lay Schemes, nor to ſtudy the Men he makes uſe of. He is continually the live-long Day ſwept away by a Torrent of Buſineſs which there is a Neceſſity of adjuſting.

Moreover this Multitude of Employments upon the Shoulders of one only Man, and often weak enough, excludes all the beſt Subjects, who might form themſelves, and execute great Matters. Every Talent remains ſtifled. The Prince's Indolence is the Cauſe of all this. The moſt inſignificant Reaſons decide the moſt weighty Affairs. From thence innumerable Injuſtices ariſe. *Pauca de te*, ſaid St. *Auguſtin* to Count *Boniface*, *ſed multa propter te.* You will do perhaps but little Evil of yourſelf, but your Authority put into bad Hands will commit numberleſs Diſorders.

SUPPLEMENT:

OR,

ADDITIONS

To the foregoing

DIRECTIONS XXV, and XXX.

Regarding in particular not only the lawful Right, but even the indiſpenſable Neceſſity of forming Alliances, as well offenſive as defenſive, againſt a ſuperior Power, juſtly dreaded by others, and tending manifeſtly to univerſal Monarchy.

NEIGHBOURING States are not only obliged to treat each other according to the Rules of Juſtice and Sincerity, but they ſhould alſo for their peculiar Safety, as well as for their Common Intereſt, eſtabliſh a kind of Society and General Common-Wealth.

It

It may be ſuppos'd that at length the greateſt Power prevails always over and deſtroys others, if they unite not to form a Counter-poize. It is not to be expected amongſt Men, that a ſuperior Power ſhould confine itſelf within the Limits of an exact Moderation; and that it ſhould not wiſh for in its Strength, what it could obtain in its greateſt Weakneſs. Tho' a Prince ſhould be ſo perfect, as to make ſo wonderful a Uſe of his Proſperity, this Wonder would end with his Reign. The natural Ambition of Sovereigns, the Flatteries of their Counſellors, and the Prepoſſeſſion of whole Nations, allow us not to think that a Nation that can ſubdue others, would refrain doing ſo for whole Ages together. A Reign illuſtrated by ſo extraordinary a Piece of Juſtice, would be the Ornament of Hiſtory, and a Prodigy not to be ſeen again.

We muſt therefore reckon upon what is real and happens daily; to wit, that every Nation ſeeks an Advantage over all others ſurrounding it. Every Nation then is obliged to be continually upon the Watch, to prevent for its own Safety the exceſſive Power of every Neighbour. To hinder a Neighbour to be too powerful, is not to do an Injury. It is to ſecure one's ſelf from Slavery, and to ſecure other Neighbours. In a Word, it is to be ſerviceable to Liberty, Tranquillity and the public Safety. A Nation's aggrandizing it's ſelf beyond certain Limits, makes an Alteration in the general Syſtem of all the Nations that have a Relation to it. As for Example, all the Succeſſions that entered into the Houſe of *Burgundy*, afterwards thoſe that raiſed the Houſe of *Auſtria*, changed the Face of all *Europe*. All *Europe* was to be afraid of *Univerſal Monarchy* in the Time of *Charles* V. eſpecially after *Francis* I. had been defeated

feated and taken at *Pavia*. 'Tis certain that a Nation tho' not having any direct Quarrel with *Spain*, had a Right then for the maintaining of public Liberty, to prevent this rapid Power that seemed ready to engross every thing to it's self.

Pursuant to the same Rule, private Persons have no Right to oppose their Neighbours Increase in Wealth: Because it is to be supposed that this Increase of another cannot be their Ruin. There are written Laws, and Magistrates to put a stop to Injustice and Violence amongst Families that are not upon a par in Riches. But it is not the same with States. The too great Increase of one alone, may involve all the neighbouring in Ruin and Slavery: There are no written Laws, nor established Judges to serve as a Barrier against the Invasions of the most powerful. It is lawful always to suppose, that the most powerful at length will be pushed on by its Force, when there will be no other upon an Equality with it, to put a stop to it. Thus every Prince has a Right and is obliged to prevent this Increase of Power in his Neighbour, which might expose his People and all the neighbouring People to the evident Danger of a remedileſs Slavery.

Philip II. King of *Spain*, after his Conquest of *Portugal*, would fain make himself Master of *England*. I know that his Right was ill founded; for he had none but by Queen *Mary* his Wife, who died Childless. *Elizabeth*, who was illegitimate, should not reign. The Crown belonged to *Mary Stuart* and her Son. But supposing finally that the Right of *Philip* II. was inconteſtable, all *Europe* nevertheless would have Reason to oppose his Establishment in *England*: For this so powerful Kingdom, added to his States of *Spain*, *Italy*,

Italy, *Flanders*, the *Eaſt* and *Weſt-Indies*, put him in a Condition to preſcribe Laws, eſpecially by his Maritime Forces, to all the other Powers in Chriſtendom. Then, *Summum jus*, *Summa injuria*. A private Right to Succeſſion or Donation ſhould give way to the natural Law of the Safety of ſo many Nations. In a Word, every thing that overturns the Equilibrium, and makes a deciſive Stroke for univerſal Monarchy, cannot be juſt, tho' even founded on the written Laws of a particular Country. The Reaſon is becauſe thoſe written Laws of a particular People, cannot prevail over the natural Law of Liberty and common Safety, engraved on the Hearts of all the other People in the World. When a Power riſes to a Pitch that all the neighbouring Powers together cannot reſiſt it, all theſe others have a Right to enter into a League, to prevent this Increaſe, which if arrived at too great a Height, it would be too late to defend the common Liberty. But to form lawfully theſe kinds of Leagues, that tend to prevent the too great Increaſe of a State, the Caſe ſhould be true and preſſing: A defenſive League would be ſufficient, or at leaſt it ſhould not be offenſive, but as far as a juſt and neceſſary Defence ſhall be found included in the Deſigns of an Aggreſſion. Moreover in Treaties of offenſive Leagues, preciſe Bounds ſhould be fixt, that a Power might never be deſtroyed, under the Pretext of bringing it to Terms of Moderation.

This Attention to preſerve a kind of Equality and Ballance of Power among neighbouring Nations is what aſſures their common Repoſe. And for this Purpoſe all neighbouring Nations, and linked to each other by Commerce, compoſe a great Body and a kind of Community. As for an Example, Chriſtendom makes a kind of General

Republic, having its Intereſts, Fears and Precautions to be obſerved. All the Members that enter into the Compoſition of this great Body, are indebted to each other for their common Welfare, are indebted alſo to themſelves for the Safety of the Country, to prevent all Progreſs of any of the Members that might deſtroy the Ballance, and might tend to the inevitable Ruin of all the other Members of this ſame Body. All that changes or alters this general Syſtem of *Europe* is too dangerous, and brings after it a train of infinite Evils.

All neighbouring Nations are ſo chained to each other and to the main body of *Europe* by their Intereſts, that the leaſt particular Progreſs can alter this general Syſtem that makes the Ballance, and that can alone enſure the public Safety. Take a Stone out of a Vault, the whole Edifice falls, becauſe all the Stones are ſuſtained by a mutual Impulſion.

Humanity then conſtitutes among neighbouring Nations a mutual Duty of defending the common Safety, againſt a neighbouring State that becomes too powerful. If there are mutual Duties between Fellow-Citizens for the Liberty of the Country, and if a Citizen owes much to the Country of which he is a Member, by a better Reaſon every Nation owes much more to the Repoſe and Safety of the univerſal Commonwealth of which it is a Member, and in which are included all the Countries of Particulars?

Therefore defenſive Leagues are juſt and neceſſary, when the Queſtion is to prevent downright too great a Power that might be in condition to engroſs all to itſelf. On the other hand this ſuperior Power has no Right to break Peace with other inferior States, preciſely upon account

of

of the defenſive League: For it is not only lawful but alſo neceſſary that they ſhould do ſo.

As to an offenſive League, it depends on Circumſtances, and ſhould be founded upon Infractions of Peace, or the Detention of ſome of the Allies Territories, or upon the Certainty of ſome like Foundation. Moreover, as I already intimated, ſuch Treaties ſhould always be bound down to Conditions that preciſely ward off the impending Danger; otherwiſe a Nation makes only uſe of the Neceſſity of pulling down another that aſpires to univerſal Tyranny, to aſpire to it's ſelf in its turn. Judgment, as well as Juſtice and Sincerity, in making Treaties of Alliance, is to make them very preciſe, intirely devoid of all Equivocation, and exactly limited to a certain immediate Good. If you are not aware, your Engagements will be turned againſt yourſelf by humbling too low your Enemy, and raiſing too high your Ally. You muſt either ſuffer what deſtroys you, or be wanting to your Word; things almoſt equally fatal.

Let us ſtill reaſon upon theſe Principles, by ſetting before us the particular Example of Chriſtendom, which of all is the moſt ſenſible for us.

There are but four kinds of Syſtems. The firſt is to be abſolutely ſuperior to all the other Powers even united: Such was the State of the *Romans* and that of *Charles the Great*. The ſecond is to be in Chriſtendom a ſuperior Power to others, which make notwithſtanding in a manner the Counterpoize by their Union. The third is to be an inferior Power to another, but ſo as to uphold itſelf, by its Union with its Neighbours againſt a predominant Power. Finally, the fourth is a Power almoſt upon a par with another, keeping all in Peace by this kind of Ballance, which it holds too ſincerely without Ambition.

The State of the *Romans*, and that of *Charles the Great*, is not a State you are allowed to desire. 1. Because to attain to such a State, you must commit all kinds of Injustice and Violence: You must seize upon what is not your Property, and that too by Wars abominable in their Duration. 2. This Design is very dangerous; for often such a foolish Ambition proves the Destruction of States. 3. These immense Empires, which in their Formation have caused so many Evils, cause soon after, others much more dreadful by falling to the Ground. The first Minority, or first weak Reign shakes the Foundations of too great Masses, and separates People not as yet accustomed, neither to carry the Yoke of Slavery, nor to come into one Body by a mutual Union. Then what Divisions, what Confusions, what irretrievable Anarchies! The Evils occasioned in the West by the so sudden Downfal of the Empire of *Charles the Great*, need only be remembered; and in the East that of *Alexander*, whose Captains did more harm in the dividing of his Spoils, than he did himself by ravaging *Asia*. This is then the most dazzling System, the most flattering, and the most fatal for those even that have compassed its Execution.

The second System is of a Power superior to all others, which opposed to it make almost the Equilibrium. This superior Power has the Advantage over the others of being intirely united, altogether simple, fully absolute in its Orders, and wholly certain in its Measures. But at length if it ceases fomenting the Spirit of Jealousy amongst those combined against it, it must unavoidably fall to the Ground. It exhausts itself, it is exposed to several internal and unforeseen Accidents, or Attacks rom abroad may suddenly overthrow it. More-

over

over it waſtes itſelf for nothing, and makes ruinous Efforts for a Superiority, by which it gains nothing effectually, and which expoſe it to all kinds of Diſhonours and Dangers. Of all States it is undoubtedly the worſt, ſo much the more, as it can never content itſelf with its moſt aſtoniſhing Proſperity, without graſping at the firſt Syſtem, which we have already ſhewed to be unjuſt and pernicious.

The third Syſtem is of a Power inferior to another, but ſo as that the inferior, united to the reſt of *Europe*, might ballance the ſuperior and enſure all other leſſer States. This Syſtem is not without its Inconveniences; but it riſques leſs than the foregoing, becauſe it is on the defenſive, and waſtes itſelf leſs, and has Allies, and is not moſt commonly in that Condition of Inferiority, in that Blindneſs and mad Preſumption, that threatens the Ruin of thoſe that prevail. Thoſe who prevailed are ſeen almoſt always in a little Time, to waſte and dwindle away; wherefore provided that this inferior State be wiſe, moderate, ſtrict to its Alliances, cautious in giving them no Umbrage, and doing nothing without their Advice for the common Intereſt, it will keep this ſuperior Power in Action 'till ſuch Time as it humbles itſelf.

The fourth Syſtem is of a Power almoſt equal to another, and with regard to which it makes the Ballance for the public Safety. To be in this Condition, and to have no Inclination to ſtir out of it thro' Ambition, is the wiſeſt and happieſt Condition. You are the common Arbitrator. All your Neighbours are your Friends: At leaſt thoſe who are not ſo, make themſelves therefore ſuſpected by all the reſt. You do nothing, that ſeems not to be done as well for your Neighbours, as for your People

People. You grow ſtronger and ſtronger daily: And if by a wiſe Government, you happen at length, a thing not doubted, to have more Forces within, and more Alliances abroad than the Power that is jealous of yours, then you muſt ſtrengthen yourſelf more and more in this wiſe Moderation, that byaſſes you to maintain the Ballance and common Safety. You muſt always remember the Calamities that both within and without your State await great Conqueſts; the Riſque that you run in undertaking them, the inevitable Loſſes they are attended with, and finally the Vanity, the Unuſefulneſs, the ſmall Duration of great Empires, and the Ravages they cauſe when they tumble into Ruins.

But as it is not to be hoped, that a Power ſuperior to all others would remain for any Time, without abuſing this Superiority, a wiſe and juſt Prince ſhould never wiſh to leave to his Succeſſors, who in all Appearance will be leſs moderate than he, this continual and violent Temptation of a too declared Superiority. For the good even of his Succeſſors and People, he ſhould confine himſelf to a kind of Equality. It is true, there are two kinds of Superiority; one exterior conſiſting in in the Extent of Lands, fortified Places, Inroads to enter into his Neighbour's Territories, *&c.* This occaſions Temptations both fatal to one's ſelf and the neighbouring People, and foments Hatred, Jealouſy, and Leagues. The other is interior and ſolid. It conſiſts in a more numerous People, better diſciplined, and more devoted to Agriculture and neceſſary Arts. This Superiority for the moſt part is eaſily acquired, it is ſure, out of the Verge of Envy and Leagues, more proper even than

Conqueſts

Conquests and fortified Towns to make a People invincible. This second Superiority cannot therefore be too much sought for, nor the first too much avoided, which has only a false Splendor.

ANO-

ANOTHER
SUPPLEMENT.

Containing diverſe Maxims of wholeſome Politics and wiſe Adminiſtration, taken both from other Writings and the ſimple Converſations of Mr. de Cambrai.

ALL the Nations of the Earth are only Families of one and the ſame Commonwealth; of which God is the common Father. The natural and univerſal Law, according to which he is willing every Family ſhould be governed, is to prefer the public Good to a private Intereſt.

If Men followed exactly this natural Law, every one would do thro' Reaſon and Friendſhip, what is done only at preſent, thro' Fear or Intereſt. But Paſſions unhappily blind us, corrupt us, and hinder us to know and love this great Law. there was a Neceſſity of explaining and executing

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it by Civil-Laws, and conſequently of eſtabliſhing a Supreme Authority, to be Judge in a laſt Appeal, and to which all Men may have Recourſe, as to the Source of Political Unity and Civil Order. Otherwiſe there would be as many arbitrary Governments as Heads.

The Love of the People, the public Good, the general Intereſt of Society, is therefore the immutable and univerſal Law of Sovereigns. This Law is prior to all Contracts; it is founded on Nature itſelf: It is the ſure Rule and Source of all other Laws. He that governs ſhould be the firſt to obey this primitive Law. He can effect all things over his People: And this Law ought to effect all things over him. The common Father of the great Family has only intruſted with him his Children to make them happy. He is willing that one Man alone by his Wiſdom ſhould be conducive to the Happineſs of ſo many Men; and not that ſo many Men, ſhould ſerve by their Miſery to flatter the Pride of one only Man. It is not for himſelf that God has conſtituted him King. He is ſo only to be the Man of the People: And he is not worthy of Royalty, but as far as he forgets in Reality himſelf for the public Good.

The tyrannical Deſpotiſm of Sovereigns is an Infringement of the Rights of Human Fraternity. It is a Subverſion of the great and wiſe Law of Nature, of which they ſhould be only the Preſervers. The Depotiſm of a multitude is a fooliſh and blind Power, that vents its Madneſs againſt itſelf. A People depraved by an exceſſive Liberty is the moſt inſupportable of all Tyrants. The Wiſdom of any Government whatſoever, conſiſts in finding a juſt Medium between theſe two dreadful Extremities, which is a Liberty moderated by the ſole au-

thority of Laws. But Men blind and Enemies to themſelves know not how to circumſcribe themſelves within the Limits of a juſt Medium.

Melancholly Situation of human Nature! Sovereigns jealous of their Authority, think always of extending it. People bigotted to their Liberty think always of augmenting it. It is better however to ſuffer for the Love of Order the inevitable Evils that await all States, even the beſt regulated, than to ſhake off the Yoke of all Authority, by giving up oneſelf continually to the Fury of a multitude acting without Rule and Law. When ſovereign Authority is therefore fixt by fundamental Laws, in one alone, in a few, or in many; there is a Neceſſity of brooking the Abuſe, if it cannot be remedied by means compatible with Order.

All theſe kinds of Government are neceſſarily imperfect, inaſmuch as the ſupreme Authority cannot be but intruſted to Men. And all kinds of Governments are good, when thoſe who govern follow the great Law of the public Good. In Theory certain Forms appear better than others, but in Practice, the Weakneſs or Corruption of Men, ſubject to the ſame Paſſions, expoſe all States to almoſt parallel Inconveniencies. Two or three Men have always the Aſcendant over the Monarch or the Senate.

The Happineſs of human Society is not therefore found in changing and overturning Forms eſtabliſhed, but in letting Sovereigns know, that the Safety of their Empire depends upon the Happineſs of their Subjects; and the People, that their ſolid and true Happineſs requires a Subordination. Liberty without Order is a Licentiouſneſs introducing Deſpotiſm. Order without Liberty is a Slavery loſing itſelf in Anarchy.

On

On one ſide, Princes ſhould learn that unlimited Power is a Frenſy that ruins their Authority. When Sovereigns accuſtom themſelves to know no other Laws than their abſolute Wills, they ſap the Foundation of their Power. A ſudden and violent Revolution will come, which far from moderating their exceſſive Authority, will irrecoverably extinguiſh it.

On the other ſide, People ſhould be taught, that Sovereigns expoſed to Hatreds, Jealouſies, involuntary Overſights, attended with dreadful, tho' unforeſeen Conſequences, are to be pitied in ſome Senſe and excuſed. Men are indeed unhappy to be governed by a King, who is only a Man like themſelves; for there would be an Occaſion for Gods to ſet Men aright. But Kings are not leſs unfortunate, being but Men, that is to ſay, weak and imperfect, in governing that numberleſs Multitude of corrupt and deceiving Men.

By theſe Maxims equally befitting all States, and by thus preſerving the Subordination of Ranks, the Liberty of the People may ſquare with Obedience due to Sovereigns, and may make Men at once good Citizens and faithful Subjects, Submiſſive without Slavery, and free without running into an unbridled Madneſs. The true Love of Order is the Source of all political Virtues, as well as of all thoſe that are reckoned divine.

" Child of St. *Lewis, ſaid this wiſe and pious Prelate to his illuſtrious Pupil in one of his Letters,* imitate your Father; be like him, ſweet, humane, acceſſible, affable, compaſſinate and liberal. Let your Grandeur never hinder you to deſcend with Goodneſs even to the leaſt, to put yourſelf in their Place; and let this Goodneſs never weaken, neither your Authority nor their Re-

" ſpect. Make Men your conſtant Study, learn
" to make uſe of them, without binding yourſelf
" down to them. Search for Merit even to the
" Extremities of the World. For the moſt Part,
" it is modeſt and retired. Virtue penetrates not
" thro' the Multitude. It ſhews neither Covetouſ-
" neſs nor Eagerneſs. It ſuffers itſelf to be forgotten.
" Let not flattering and inſinuating Minds byaſs
" you. Shew that you love neither Praiſe nor
" Baſeneſs. Confide in none but thoſe who have
" Courage enough to contradict you with Reſpect,
" and who love more your Reputation than your
" Favour.

" It is time you ſhould ſhew the World a Matu-
" rity and Vigour of Mind, proportioned to the
" preſent Want. St. *Lewis* at your Age was al-
" ready the Delight of the Good, and the Terror
" of the Wicked. Lay aſide then all the Amuſe-
" ments of your paſt Life. Make appear that you
" think and perceive as becomes a Prince. The
" Good muſt love you, the Wicked fear you, and all
" eſteem you. Haſte to correct yourſelf, that you
" may with ſome Advantage proceed to the ſa-
" lutary Work of correcting others.

" Piety has nothing weak, nor melancholy,
" nor any thing that lays a Reſtraint upon Perſons.
" It enlarges the Heart, it is ſimple and ami-
" able. It devotes itſelf wholly to all, to gain all.
" The Kingdom of God conſiſts not in a ſcrupu-
" lous Obſervation of little Formalities, it conſiſts
" with regard to every one, in Virtues proper to his
" State. A great Prince is not to ſerve God
" like an Hermit, or a ſimple private Perſon."

" St. *Lewis* ſanctified himſelf like a great King.
" He was undaunted in War, deciſive in his
" Counſels, ſuperior to others by his noble Senti-
" ments,

" ments, without Haughtineſs, without Preſump-
" tion, without Harſhneſs. He aimed at in all
" Reſpects the true Intereſt of the Nation, of which
" he was as much the Father as the King. He
" took Notice of every Particular himſelf in Af-
" fairs of Conſequence. He was diligent, provi-
" dent, moderate, upright and reſolute in Ne-
" gociations; ſo that Strangers confided not leſs
" in him than his own Subjects. No Prince ever
" ſhewed more Wiſdom in policing People, and
" making them at once both good and happy.
" He loved with Confidence and Tenderneſs all
" thoſe he ſhould love, but he was reſolute at
" the ſame time to correct thoſe he loved moſt.
" He was noble and magnificent according to
" the Manners of his Time; but without either
" vain Pomp, or Luxury. His Expences tho'
" conſiderable, were carried on with ſuch Regu-
" larity, that they hindered him not to redeem
" his whole Demeſne."

" Be the Inheriter of his Virtues before you are
" ſo of his Crown. Invoke him him with Confi-
" dence in your Wants. Remember his Blood runs
" in your Veins, and that the Spirit of Faith that
" ſanctified him, ſhould be the Life of your Heart.
" He looks down upon you from Heaven, where
" he prays for you, and where he deſires you might
" reign hereafter like a God with him. Unite
" then your Heart to his. *Conſerva, Fili mi, præ-*
" *cepta Patris tui.*"

Here are the wiſe and judicious Counſels which our illuſtrious Prelate, as great a Well-wiſher of Mankind in General, as of his own Country in particular, and as much an Enemy of Violence and Perſecution, as a ſincere Friend of Juſtice and Equity,

Equity, gave to *the Chevalier de St.* George when he paid him a visit at *Cambrai*, in 1709 or 10.

" Above all things, force not your Subjects to " change their Religion. No human Power can " force the impenetrable Retrenchment of the Li- " berty of Heart. Force can never persuade Men, " it makes nothing but Hypocrites. When " Kings busy themselves about Religion, instead " of protecting it, they enslave it. Grant to all " a civil Toleration: Not, by approving every " thing as indifferent, but in permitting with " Patience all that God permits, and striving to " set Men on the right Road by a sweet Per- " suasion."

" Consider attentively the Advantages you may " reap from the Form of Government in your " Country, and from the Deference you should " have for your Senate. This Tribunal can ef- " fect nothing without you. Are not you power- " ful enough? You can do nothing without it. " Are not you happy to be free to do all the " Good you please, and to have your Hands tyed " up, when you shew an Inclination for Evil? " Every wise Prince should wish only to be the " Executor of the Laws, and to have a supreme " Council to set bounds to his Authority. Pater- " nal Authority is the first Model of Govern- " ments. Every good Father should act con- " jointly with his wisest and most experienced " Children."

The *Telemachus*, or the *Useful*, is so industriously, and with such Wisdom blended with the *Agreeable*, is so filled with such like Pieces of Advice, that it were greatly to be wished for the Happiness of Mankind, that the Sovereigns of all States, would make

make it their Buſineſs to pay ſome Attention to them. But theſe Hints are in a manner unneceſſary, ſince this excellent Work is to be met with every where, and in the Hands of all Perſons.

F I N I S.